A

SERMON

Preach'd in the Pariſh-Church of

Chriſt-Church, LONDON;

On *Thurſday* MAY the 8th, 1740.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Weſtminſter*.

By *JOHN THOMAS*, D. D.

Dean of *Peterborough*, and Chaplain in Ordinary to His Majeſty.

Publiſh'd at the Requeſt of the Gentlemen concerned in the ſaid CHARITY.

To which is annexed,

An ACCOUNT of the Origin and Deſigns of the *Society for Promoting Chriſtian Knowledge.*

LONDON:

Printed by M. DOWNING, in *Bartholomew-Cloſe*, near *Weſt-Smithfield*, 1740.

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St. Mary-le-Bow, LONDON;

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Decemb. 22.
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Decemb. 22.
1730.

MATT. XXV. 40.

Inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.

OUR Saviour in the preceeding Chapter had been deſcribing the Day of Judgment; and ſurely no Chriſtian, who attends to that great Event, can be regardleſs in what manner he ſhall produce his Accounts before an Omniſcient Judge. As a conſiderate Man, he can have no greater Concern at Heart, than to know, what he muſt do to ſecure his future Happineſs. This is an Enquiry of the utmoſt Importance, and commands every one's Attention. But who can be ſuppoſed to reſolve it ſo clearly as the Judge himſelf? Or in what Places of Scripture have we reaſon to expect

expect a more distinct Answer to it, than where our blessed Lord relates the most particular Circumstances of his awful Tribunal, and the express Words of the Sentence, which He himself will pronounce? In general, He had shewn under the Parable of the Ten Virgins, that our future Happiness can only be secured by Care and Vigilance, by being always upon our Guard, that Judgment may not surprize us when our Affairs are in Disorder and Confusion. And as Judgment and Death are the same thing in effect to us, for as Death receives us, Judgment will find us; therefore it concerns us to be watchful, because we know not in either Event, *at what hour our Lord will come*. But the Question still remains, in what Species of Actions we are to exert our Care and Vigilance? And this our Saviour discovers to us, *ver.* 14. in the Parable of the Talents, which teaches us plainly, that all the Blessings, Abilities, Opportunities and Advantages of this Life, are not, strictly speaking, our Property; that we have no other Right in these Things, but that of improving them: and that if we misapply them, or neglect to make the most of them, we are accountable to the supreme Lord and Governor, not only for the Capital, but also for the Interest. And therefore, as we are but Stewards, it is required of us, says the Apostle, *that we be found faithful*;

faithful; and that we be particularly diligent in employing our Maſter's Talents to his Uſe and Service.

BUT when we conſider, that this great Maſter is no leſs than the Author of our Being, what Preſumption muſt it be in the Creature, to think of doing any thing for the Service of its Creator? The loweſt Worm that crawls upon the Earth, may be of ſome uſe to Man that tramples on it: But the immenſe Diſtance between us and God, makes it impoſſible for our Services to reach Him. Say not thus, becauſe our gracious Saviour has ſurprizingly removed this Objection, which would render it uncertain whither we were to direct our Actions; and He has made the Precept practicable, by condeſcending to ſubſtitute the Afflicted, Deſtitute, and Diſtreſſed in his ſtead. *Our righteouſneſs*, it is true, *cannot profit the Almighty*; nor can we relieve a Saviour. We cannot make an infinite Being more happy than He is, but we can make Thoſe ſo, to whom He has transferred the Right of receiving our good Offices. Apply the Talents you are entruſted with to the Refreſhment of the Hungry and Thirſty, to the Reception of Strangers, to the Cloathing of the Naked, and Comforting of the Sick and the Impriſoned, to Works of Benevolence and Charity; and the Judge of Mankind will accept of ſuch good

Offices

Offices done to our Fellow-Chriſtians, whom He ſtyles his Brethren, as ſo many Acts of Kindneſs ſhewn to himſelf; and will reward them with ſaying, *Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the foundation of the world.* The Anſwer then to the Enquiry, "What we muſt "do to ſecure our future Happineſs?" ſeems, from the Account our Lord has here given us of the Circumſtances of the laſt Day, to be plainly this; "That if we will be ſaved, we "muſt be careful to employ our Talents to "the Good of our Chriſtian Brethren; at the "Command, and for the Sake of Chriſt, our "common Saviour.

BUT if we conſult other Paſſages of the New Teſtament, we ſeem to have different Solutions of the ſame Queſtion: To the Man in the Goſpel, enquiring, *What good thing he muſt do to inherit eternal life?* our Saviour replies; *If thou wilt enter into life, keep the commandments.* Here you ſee, that not only the particular Virtue of Charity, but an univerſal Obedience to all the Laws of God, is declared to be the Condition of Salvation. In the *Acts* of the Apoſtles, to the Keeper of the Priſon, demanding of *Paul* and *Silas*, *what he ſhould do to be ſaved?* they anſwer, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe:* agreeably to the Words of our Saviour,

Saviour, that *he that believeth on him hath everlaſting Life.* Here you obſerve, that Faith in Chriſt is made the expreſs Terms of Salvation. Again, it is aſſerted frequently in the New Teſtament, that we are ſaved by Grace; and Salvation is affirmed to be the free Gift of God, as depending ſolely on his good Pleaſure, without regard to any Conditions on our Part. — Take theſe and the like Paſſages of Scripture ſeparately, and you will make ſo many diſtinct Goſpels of them. But as the Whole is one Goſpel conſiſtent with itſelf, it will be neceſſary

IN the *firſt* Place, to ſtate the Doctrine of our Text, in order to reconcile it to other Places of Scripture.

AND then, *ſecondly*, we may obſerve the great Streſs that will be laid at the Day of Judgment on Works of Humanity and Mercy.

FROM whence we may proceed, *thirdly*, to enquire into the Nature of the Work before us; whether it be of that Kind, which Chriſt will accept of as done to Himſelf.

I. AND *firſt*: In ſtating the Doctrine of good Works, it is to be obſerved, that they are

here ſuppoſed to be the Works of Believers. The Promiſe of Salvation is here given only to thoſe, who perform them at the Inſtance, and for the Sake of Chriſt; which certainly implies a Principle of Faith. It is this which diſtinguiſhes them to be Chriſtian Graces, or the genuine Effects of *our believing on the Lord Jeſus Chriſt*. "Theſe," as our Church declares in her Article *Of good Works*, "do ſpring "neceſſarily out of a true and lively Faith; "inſomuch that by them a lively Faith may "be as evidently known, as a Tree is diſcerned "by its Fruit." So that the Controverſy which has ſo long diſturb'd the Church, Whether we ſhall be ſaved by Faith, or by good Works; ſeems to be little more than, Whether the medicinal Virtue lies in the Plant, or the Fruit; when both the one and the other are neceſſary to be employ'd in the Cure. For wherever the Scriptures ſpeak of our being ſaved by Faith, they always mean ſuch a Faith as is productive of good Works: and wherever they aſcribe Salvation to Works only; they underſtand ſuch Works as are the Effects of our Chriſtian Faith. Without both, neither is ſufficient apart; and with both, no Man can miſcarry.

BUT if Salvation is promiſed only to Believers, what have the moſt Virtuous among the

the Heathen to depend on? They have that to truſt to, which a wilful Unbeliever muſt deſpair of, the Mercies of God, *accepting a Man according to that he hath, and not according to that which he hath not:* But they can lay no Claim to the Promiſes, to which they are Strangers. If a Prince enters into an Alliance with a neighbouring State, and grants them particular Privileges within his Kingdom, on certain Conditions, and they are not wanting to their Engagements; they have rightful Pretenſions to the Advantages ſtipulated: But if any other State, not included in that Treaty, performs the ſame acceptable Services, they can only have recourſe to the natural Goodneſs of the Prince, and muſt want the Aſſurances of his Promiſe. Let then the Enemies of Revelation raiſe the Virtues of the Heathen World as high, and bring down the Chriſtian Covenant as low as they pleaſe; yet they ſhall never perſuade us, that a divine Compact is not a better Security, than natural Expectations: And if God has been pleaſed to confirm the Hopes of Mankind, by giving them an expreſs Promiſe of Salvation, they may, ſurely, *forgive him this wrong.*

BUT to return. The good Offices in our Text are not only ſuppoſed to be the Works of Chriſtians, but of ſuch Chriſtians as act in

all other Reſpects conformably to their Faith. Mercy and Compaſſion to the Diſtreſſed, will not acquit them of wilful Deficiencies in other Parts of their Duty. Doing Good to our Brethren, may reconcile the good Will of God towards us, and make Him favourably interpret the Frailties and Imperfections of our ſincere Endeavours; and in this Senſe, *Charity* may be ſaid *to cover a multitude of ſins.* But it can never be imagined, that a Chriſtian may follow what Courſe of Life he pleaſes, and hope to efface the Guilt of his Iniquities by Liberality to the Poor, or by a poſthumous Benefaction, when he can no longer hold his Poſſeſſions. For, if *he will enter into life*, he muſt reſpect the Authority of God, and *keep his commandments*: His whole Life muſt be uniform, and of a piece; to ſhew, that his Goodneſs flows from a true Principle of Faith and Charity; which will be to him the Bond of all Virtue.

It muſt be further obſerved, that good Works are not of themſelves meritorious, or deſerving of eternal Happineſs; for Salvation is not of *Debt*, but of *Grace*; and there can be no Proportion conceived between a temporary good Work of ours, and an endleſs Felicity. The good Offices we do to our Brethren, can have no natural Efficacy in obliging our

Saviour

Saviour to beſtow Heaven on us: But as theſe are the beſt of our Performances, and He is ſo gracious and indulgent in his Goſpel, as to accept of our utmoſt in the room of our Perfection, He has been pleaſed to oblige himſelf by Promiſe, to recompence them with ſuch a Reward. We could not know of our ſelves, but He has taught us, how *to make friends of the mammon of unrighteouſneſs, that when we fail they may receive us into everlaſting habitations.* Lay theſe Things together, and it will be plain in reſpect to kind Offices of Mercy and Charity, ſuppoſing them to be the Effects of Faith, and that there be no Contraſt of Life to obſcure their Luſtre; that they will entitle us to Salvation thro' the Grace and Promiſe of Jeſus Chriſt, who will regard all Kindneſſes ſhewn to our Fellow-Chriſtians, as Favours granted to Himſelf. If then it be aſked, Who are the *Children of our heavenly Father*, for whom *the Kingdom* is appointed? The Anſwer is clear and full: They are thoſe who believe in Chriſt, and obey his Laws, eſpecially the *Royal* Law, of *loving thy neighbour as thy ſelf.*

II. FOR conſider, *ſecondly*, the great Streſs that will be laid at the Day of Judgment on Works of Humanity and Mercy.

THE

THE generality of Men do not conſider the Neceſſity of doing Good, in that ſtrong Light in which our Saviour has here placed it. On the contrary, many ſincere Chriſtians are apt to ſatisfy themſelves, even to the laſt Moments of Life, with Negative Qualities; that they have not been unjuſt or unequitable in their Dealings, undutiful to their Parents, injurious to their Friends, or unfaithful to their Promiſes; that they bear no ill Will to their worſt Enemies, but have lived as inoffenſively as the Frailties of human Nature will admit of. And, in the preſent Situation of the World, this muſt be allowed to be no unamiable Character: but ſtill, if they have been defective in actual Goodneſs, or in thoſe Offices of Charity of which their Circumſtances have rendered them capable, they fall ſhort of the Obligations they lie under as Chriſtians. For we may aſk theſe harmleſs Perſons, whether they would not have been more inoffenſive if they had not exiſted? For whom would they have wronged; or whom would they have defrauded? or what Offence of any kind could they have given, if they had not been born? And no Man can imagine, that he had his Life beſtowed upon him for no other Purpoſes, but what could have been better ſecured by his Non-exiſtence. If every Advantage enjoyed

by

by us, be a Loan committed to our Truſt, Life, the Foundation of all other Bleſſings, muſt be the chief Talent that we have to manage; and this World can be conſidered only as a probationary Scene, to try how careful we are to anſwer the Deſign of our Being. — The Proceſs of the laſt Judgment, therefore, being only to determine our future State, according as we have or have not fulfilled the End of our Creation; it cannot, if you attend to it, turn upon any greater Point, than our Uſefulneſs or Unuſefulneſs in Life. We ſhall not be judged by the Evil that we have not done, for that may be pleaded equally in favour of the Unborn, and the Deceaſed; but we ſhall be judged by the Good that we have had Opportunities of doing, and have or have not performed. Our Fate ſhall be determined accordingly, as we abound or are wanting in that Univerſal Charity or Love, which is the *fulfilling of the whole law*. And as Compaſſion to the Diſtreſſed is a principal Branch of this Chriſtian Grace, it is natural to expect that great Screſs will be laid at the Day of Judgment, on Works of Humanity and Mercy.

AND here we cannot but obſerve a manifeſt Difference between the Proceedings of human Courts, and of the Tribunal of Chriſt. Human Proceſſes are regulated by the Conſtitution

tion of human Laws. *Theſe*, ſays the Apoſ-
1 Tim. i. 9. tle, *were not made for the righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for murderers, whoremongers, liars, perjured perſons, and the like.* Theſe were eſtabliſhed to ſecure Property, and to prevent Injuries, and the Man who lives inoffenſively is out of the reach of their Penalties. But the Chriſtian Religion was inſtituted to ſupply the Defects of human Laws, to meliorate the Heart, to promote Piety, Gratitude and Charity, in Inſtances where human Laws can have no Evidence of Mens Thoughts and Intentions; and therefore it is natural to ſuppoſe, that the Proceſs of Divine Judgment will chiefly turn on Points peculiar to Divine Laws: What Marks of Love and Affection we have ſhewn to our Fellow-Creatures, from a Senſe and Imitation of the Divine Goodneſs to our ſelves. In human Courts the Trial is between Man and Man, where no Action can lie but againſt Injuries: But in the Court of Heaven, the Trial will be between a Man and his God, whom he cannot injure; but he can abuſe the Faculties that God has given him: and therefore, the great Enquiry here will be, To what Uſes he has applied the Talent of Life; whether he has made a ſuitable Return to the Divine Benefits, and whether as a Chriſ-

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tian he has obeyed the great Law of the Goſpel in *loving the brethren, and adminiſtring to their wants*, at the Inſtance, and for the Sake of Chriſt his Saviour. And as he can or cannot give a ſatisfactory Anſwer to theſe Demands, ſo ſhall be his final Allotment, happy or miſerable.

LET this ſuffice to ſhew the ſtrong Obligations we lie under of performing Works of Charity in general; and proceed we on in the *third* Place, to examine into the Nature of the Work before us, whether it be of that Kind, which Chriſt will accept of as done to Himſelf.

III. THIS Point is not ſo clear as the former. For no one who believes a future Judgment, can doubt of the Neceſſity of his doing Good, in order to his being happy hereafter. But there may be ſome who entertain Doubts and Scruples concerning the particular Advantages of theſe Charities; or imagine, at leaſt, that their Beneficence may be more uſefully employed on other Objects of Compaſſion. — As to the Objections raiſed by the Enemies of our holy Religion, who are continually complaining of the Prejudices of Education, which makes it ſo hard for them to get rid of their firſt happy Impreſſions: Theſe are to be look-

ed upon as the miſerable Refuge of Infidelity and Vice, ſeeking ſhelter among Aſſociates. For what, are the Prejudices of Education, in Number or Quality, like the Prejudices that Children would contract for want of Education? To leave them in Ignorance, for fear they ſhould abuſe the moſt uſeful Knowledge; is no other than the *Romiſh* Principle of ſealing the Scriptures from vulgar uſe, to hinder their being perverted: which is as unreaſonable as taking away the Compaſs from the Mariner, under pretence of its being ſubject to certain Variations; whereas the right Prevention of Error would be, to inſtruct him in the Nature of thoſe Variations, without depriving him of the only ſure Rule he has to ſteer by. All Objections coming from this Quarter, are to be treated with the Contempt they deſerve. But as for the Friends of Piety, Virtue and Order, who would rejoice at any real Good produced by thoſe Charities; if theſe Perſons are apprehenſive of any Conſequences ariſing from theſe Schools, which are foreign to their Inſtitution, and prejudicial to their Intereſts; their Objections are to be regarded as friendly Admonitions, and they cannot but be well received by the Truſtees of theſe charitable Societies. For the ſame laudable Zeal, that firſt put them on founding theſe Schools, and

ſtill renders them indefatigable in the Support of them, cannot but excite them to deſire and purſue their further Improvement and Perfection.

IT is apprehended then, by Perſons well intention'd to theſe Charities, that the Children are trained up ſo long at School in an habitual Diſuſe of Labour, that their unaccuſtomed Hands will not eaſily ſubmit afterwards to thoſe ſervile Employments in which they are moſt wanted. That there is a Force in this Objection, is plain from the Zeal which theſe Societies have ſhewn towards removing the Cauſe of this Complaint, by preſſing their Correſpondents to find out proper Methods of inuring the Children early to Induſtry; they declare how glad they ſhould be of any uſeful Preſcriptions for remedying this Evil. All Attempts that have been made to introduce any ſort of Manufactures among the Children, have met with their Encouragement. For one End of Inſtruction being to employ the Hours uſefully, that would otherwiſe be conſumed in Idleneſs; it is abſurd to imagine that it can be their Intention, that the Children ſhould fall into a Vice, out of which they are endeavouring to reſcue them. And therefore it cannot be doubted, but as ſoon as proper Materials can be provided, that Inſtruction and Labour will

go Hand in Hand through all theſe Schools. But in the mean time, till ſuch Proviſion is made, let not the Children want that religious Education, which is neceſſary to qualify them for an honeſt Induſtry.

IT is further apprehended, that through a falſe Affectation of letting the Benefactors ſee the great Improvements the Children receive from their Bounty, many of them are carried to ſuch a Proficiency in Writing, Arithmetick, Singing, and diſplaying their Memories in their publick Examinations, as lifts their Thoughts above the Station of Life in which Providence has placed them. If there be Ground for this Complaint, it is not to be defended, but to be removed. But in what manner? not, ſurely, by aboliſhing the Inſtitution, or drawing back the Hand from ſupporting it: For would not this be deſtroying a Tree that produces excellent Fruit, for the ſake of ſome luxuriant Branches that have ſpread out of it for want of proper Pruning? In this Caſe, the true Remedy would be, to lop off the ſuperfluous Parts that draw Nouriſhment from the Plant, and to reduce it to its firſt Form and Uſe. The original Intention of theſe Schools, was to inſtruct Children in the Principles of the Chriſtian Religion, and the Doctrines of the Church of *England*. All that is taught them more, is beſide

ſide the Inſtitution. Your Deſign is not to train them up to the Liberal Sciences; but, what is of more Conſequence to the Publick, to form them into honeſt and humble Chriſtians: And allowing that there are among them thoſe of ſuperior Talents and Capacities, which it would be pity not to improve; yet the Culture of ſuch Parts comes not within the Sphere of this Charity. You muſt leave that Care to the Royal, and other Foundations of Literature, that are appropriated to ſuch Uſes; from whence Children, that have had nothing to diſtinguiſh them beſide their Merit, have raiſed themſelves to the chief Honours in Church and State, enriched their Country by Commerce, and defended it by their Naval Exploits. — But notwithſtanding, if at the ſame time that theſe little Ones are learning to read the Principles of Chriſtianity, they may be furniſhed at an eaſy Expence with the little Accompliſhments of Writing and Accounting, as far as may be uſeful to them in the common Affairs of Life, and be taught to join the Harmony of the Congregation in Singing the Praiſes of God; no good-natur'd Man will envy them theſe ſmall Advantages, for theſe are looked upon in all Countries to be the Appendages of a religious Education. But as your Aim is not that they ſhould excel in any thing but Piety and Virtue, it requires

quires a watchful Eye to obſerve, that the Maſters, to ſhew their own Abilities, do not carry their Children to ſuch Perfection in the ornamental Parts, as may prejudice the main Work; as may make them diſdain the humble Offices of Life they may be deſigned for; or indeed, as may raiſe the Jealouſy of thoſe Parents who are not willing to burden the Publick, but ſcarce able to give their Children ſo liberal an Education.

REDUCE theſe Schools to their primitive Simplicity, and the Uſefulneſs of them is obvious: It is ſo apparent, that there is not any Chriſtian Nation without them. The Proteſtant Countries abroad are filled with them. Among the Lutherans eſpecially, there is, I believe, ſcarce a ſingle Village throughout *Germany*, *Denmark*, or *Sweden*, where they do not maintain a Schoolmaſter at the Publick Charge, for they look upon a Teacher of their Children as neceſſary as their Miniſter; and have no Notion of a Pariſh Church, where there is not one of theſe religious Nurſeries near it. Thither the poorer ſort of People are, in moſt Places, obliged by the Laws to ſend their Children for Inſtruction, at certain Hours, when they can be ſpared from their daily Labour. Nor can any thing adminiſter to Pride; for as thoſe Schools are generally ſupported by the publick Revenues,

Revenues, there is no need of any Oſtentation of the Scholars Improvement to gain Benefactions; but the Children receive the real Benefit of Education, without the Shew of it. They are inſtructed in their Catechiſm, and taught to Read, Write, and caſt Accounts, and to ſing the excellent Hymns of that Church; which leave ſo laſting a Tincture of Devotion on their Minds, that Morning and Evening Pſalms are more commonly heard among their Artificers, and Day-Labourers, than wanton and profane Songs are heard among ours. And the Effects are viſible; for thoſe Countries abound with honeſt and faithful Servants. This our own Nobility are ſenſible of: They covet the Service of theſe Foreigners; many of them are employ'd, and ſome advanced to high Truſts in their Families. And it would be ſtrange if theſe Noble Perſons ſhould not ſee, that this Fidelity is owing to their having early imbib'd the Principles of Chriſtianity, and ſhould not encourage the like generous Plans of Religious Education at Home. For as their Effects and Lives are at the Mercy of Domeſticks, and there is no ſuch thing as ſleeping ſecurely under the leaſt Suſpicion of their Diſhoneſty; it muſt be the Intereſt of the Great to protect and countenance theſe Seminaries of Virtue; from whence they may be ſupplied with Thoſe

in

in whom they are obliged to repoſe ſuch a Confidence.

BUT will Education ſecure Virtue? It purſues this End, and with the greateſt Probability of Succeſs. No one needs to be informed, that Education inſtils juſt Apprehenſions of God and his Providence; a Senſe of his infinite Goodneſs and Juſtice, and an Awe of his perpetual Preſence and Inſpection; or that it acquaints us with the Relation we bear to each other in Chriſt, as Members of the ſame Body, and Brethren of the ſame Family; and with the affectionate Duties ariſing from this Relation, bound upon us by all the Ties of Gratitude for infinite Mercies received, and by all the Fears and Hopes of a future State. Theſe Effects of a Chriſtian Education are obvious; and ſo long as theſe Notions live in young Minds, and they will live there longer by being impreſſed early, Virtue is ſafe. The Entrance into Vice will be difficult to thoſe, who lie under ſuch ſtrong Pre-engagements in favour of Virtue. The young Sinner's Blood will recoil, and his Hands tremble at the firſt Approach of Evil: And that Reluctancy in ſinning, which is the Effect of his firſt happy Impreſſions, if they are not quite worn out, will reclaim the Tranſgreſſor. But there is another Way that Education takes, which is leſs attended to, but is, I think, the

ſureſt

ſureſt Means of preſerving Virtue: it is the requiring Children to be conſtant and aſſiduous in the uſe of Prayer. The Character of the Wicked is, that *they forget God*; which he cannot eaſily do who is regular in his Devotions: every return of Prayer will be a new Admonition to him; and if his Life be a perpetual Contradiction to his Prayers, he will be ſo ſtung with the Reproaches of his own Heart, that he will diſcontinue either the one Practice or the other. As long therefore as Perſons are not arrived to this Heighth of Impiety, as to neglect all Prayers, that will be ſome Reſtraint upon their Minds and Lives. Nor is this all, for beſide the natural Tendency of Prayer, if it has any Efficacy with God, we cannot doubt of its Succeſs in the Preſervation of Virtue. If we pray for temporal Proſperity, we aſk a Thing of which we are no competent Judges: We know not how our Minds and Diſpoſitions may change with our Circumſtances, and whether we ſhall not be in a worſe Condition with regard to our Salvation, from a Grant, than from a Denial of our Petitions. If we pray to be deliver'd from any temporal Evil, we ſtill pray in the dark; for we know not what wiſe Ends Providence may have to ſerve by our Afflictions, how far they may be medicinal, and conduce to the Health of our Souls, or be pre-

paratory to our future Happineſs: And therefore all Prayers of this Nature muſt terminate with a Submiſſion to the Divine Will. But when we addreſs our ſelves to a Being of infinite Holineſs and Purity, beſeeching him to grant us his Strength and Protection to carry us thro' all Temptations to Sin; we are aſſured that ſuch a Prayer is according to the Will of God, who delights in Virtue: And if Prayer has any Efficacy, ſuch Petitions will be heard; and where Nature fails, Grace will ſupport us.

IT is true, after all, that the Influences of ill Advice, Cuſtom, and Example, falling in with corrupt Paſſions, may often get the better of Religion and Grace; as theſe are only Directions to the Will, and not abſolute Conſtraints. But if Inſtruction will not preſerve Virtue, will the Want of it have a better Effect? You behold here, not without ſome Emotion of Heart, ſeveral Thouſand young Children, adorn'd with native Innocence and Modeſty. But, if no Care were taken of their Education, and they were abandon'd to Ignorance and Idleneſs, let looſe to all the Vices and Corruptions of the Age, what would become ſoon of this Innocence and Modeſty? Education is the beſt natural Means of preventing theſe Conſequences: And the Principles of Chriſtianity, with the habitual Exerciſe of Prayer, are the

ſtrongeſt Armour we can cloath Youth with to defend its Virtue. — "Yes, Children, all is "here done that can be done for You, to pre- "ſerve your Innocence. For you are taught "to fear God; and *not to fear them who can* "*kill the body, and after that have no more* "*that they can do*; but to *fear Him who can* "*deſtroy both body and ſoul in hell*: and in "fearing to offend Him, you learn to labour "truly to get your own Living, and to do "your Duty in that State of Life unto which "it ſhall pleaſe God to call You. And be- "cauſe You are not able to do theſe Things "of your ſelves, without his ſpecial Grace, "You are taught early to bend the Knee, and "to lift up innocent Hands in Prayer, to de- "ſire your heavenly Father, who is the Giver "of all Goodneſs, to ſend You his Grace, that "You may Worſhip, Serve, and Obey Him "as You ought to do. If You hold on in "this Courſe, you will encreaſe in Wiſdom, "as well as Stature, and grow in Favour with "God and Man. But if, which the Almigh- "ty prevent, theſe good Inſtructions ſhall be "loſt upon You, in your Miſery You will "have none to accuſe but your ſelves; For "the moſt effectual human Means are here "taken, to preſerve You ſound from the In- "fection of the World, to hinder your being

" hurtful, and to make You uſeful Members " of Society, good Subjects, Servants, Maſ- " ters, Fathers; that You may build up your " own future Families on the ſame ſolid " Foundation of Piety and Virtue which is " here laid for You."

Now can any one doubt of a Work ſo extenſively Good being acceptable to God? If it be not *the will of your heavenly Father, that one of theſe little ones that believe in Chriſt ſhould periſh*; how much approv'd will that Labour of Love be, which tends to ſave ſo many Thouſands from periſhing? *A cup of cold water only, given to a diſciple in the name of a diſciple, ſhall not fail of a reward* from our Saviour; much leſs will He forget the more ſubſtantial Care taken in inſtructing his ignorant, and in cloathing his indigent young Diſciples? Heaven, it is true, is not to be the Purchaſe of a ſingle Act of Charity, but the Recompence of a whole Life ſpent in doing Good. But the Reward is great, if it but entitles the Benefactor to a Share in Chriſt's Favour, which nothing can forfeit, but his tranſgreſſing other Duties. The Judge of Mankind has declared what great Streſs will be laid at the laſt Day on Works of Humanity

manity and Mercy; and you are assured that this Charity is one great Act of Compassion. Be solicitous then to regulate all the other Parts of your Conduct conformably to this Principle of doing Good, and leave the Judge to place this one Article to an happy Account; *for inasmuch as ye have done it unto one of the least of these his brethren, ye have done it unto Him.*

FINIS.

LONDON:
Printed by M. Downing, in Bartholomew-Close,
M.DCC.XL.

AN

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Chriſtian Knowledge.

LONDON:

Printed by M. DOWNING, in *Bartholomew-Cloſe.*

M.DCC.XL.

AN

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M.DCC.XL.

AN

ACCOUNT

OF THE

SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great Meaſure anſwer'd thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they will be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the

Publick, from year to year, their Proceedings, and the State of their Affairs.

The Society consists partly of SUB-[illegible] partly of [illegible] such certain Annual Contributions as every one thinks proper: The latter are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such Religious as well as useful Books, as are from time to time approv'd of, and recommended by the Society; and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well-disposed Christians.

Anno 1698. The Original of the *Society*.

But for the better Understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress. —— It was about the latter End of the Year 1698. that a few Gentlemen form'd themselves into a *Voluntary Society*; and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion of the Year 1701; when, at their Instance, a **Charter** was obtained from King WILLIAM III. whereby all the

1701.

the then Subſcribing Members of this Society, with other Perſons of Diſtinction in Church and State, were Incorporated for the better carrying on that Branch of their Deſigns which related to the *Plantations, Colonies,* and *Factories beyond the Seas, belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Bleſſing, been ſucceſsfully conducted by that Corporation.

Of the *Incorporated Society for Propagation of the Goſpel in Foreign Parts.*

BUT their Charter being limited to *foreign Parts,* and the Buſineſs of that Corporation being hitherto confin'd to the Britiſh Plantations in *America*; moſt of the Original Members of our *Voluntary Society,* ſtill continued to carry on, in that Capacity, their more extenſive Deſigns for advancing the Honour of GOD, and the Good of Mankind, by promoting Chriſtian Knowledge, both at Home and in other Parts of the World, by the beſt Methods that ſhould offer. They are therefore a Society diſtinct from the *Corporation,* and known by the Name of *the Society for Promoting Chriſtian Knowledge.*

The Incorporated Society being limited to the *Britiſh Plantations,* the Original Members continue as a *Voluntary Society.*

THEIR principal Methods were the ſame as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that thoſe Schools might anſwer the true Purpoſes for which they were erected, the Society has not been wanting in their Correſpondence (with ſuch of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with

Charity-Schools erected.

Religious and Useful Instructions, Care should be taken, and all proper Means used to inure the Children of the Poor to Industry and Labour, so that they may become good Christians, loyal, and useful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but also in Husbandry or any other Business, that shall be thought of most Use and Benefit to the Publick. With these Views the Society printed and dispersed such a Set of Rules for the good Order and Government of these Schools, as had been approved of by the Archbishops and Bishops, who directed, that the same should be observed within their respective Dioceses; but what Care they have taken, and what they have done in these Particulars, will appear from N°. I. in the *Appendix*.

Bibles, Prayer-Books, &c. dispersed.

ANOTHER Method was to disperse, both at Home and Abroad, Bibles, Prayer-Books, and divers sorts of Religious Tracts; and accordingly they have, by the Assistance of their Members, dispers'd several Hundred Thousands of them, in such Manner and in such Places, as they have reason to hope has tended to the great Increase of the Knowledge and Practice of our Holy Religion. These Books and Tracts (of which there is a Catalogue in the *Appendix* N°. II.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Cost in Sheets; what are not Bound, at half the prime Cost; the *Society* defraying the Expence of the other Half, as also that

that of Binding, in the former Article, out of their own Fund.

THESE are the General Deſigns of this Society: and though their certain Income towards ſupporting them be but ſmall, yet they have hitherto been enabled by their own Annual Subſcriptions, and the Legacies or other caſual Benefactions of well-diſpoſed Perſons to raiſe a Fund ſufficient to carry them on ſucceſsfully from year to year at a very conſiderable Expence: And they ſtill truſt to the Bleſſing of GOD, and the Zeal of their Members, that ſuch good Works ſhall never fail to proſper in their Hands, for want of Liberal Supplies from Charitable Chriſtians.

BESIDE theſe General Deſigns, the *Society* undertook in the Year 1710. the Management of ſuch Charities as were, or ſhould be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Converſion of the Heathen in thoſe Parts. Accordingly they, from time to time, aſſiſted the Miſſionaries there with *Money*, a *Printing Preſs*, *Paper*, and other Neceſſaries (as they were enabled) till the Year 1728. when, upon a Propoſal made by the Reverend Mr. *Schultze*, one of the *Daniſh* Miſſionaries, to remove to *Fort St. George*, and there begin a new Miſſion, for the Converſion of the Heathen at *Madras*, the Society engaged for the Support of the ſame, tho' at an Expence that did then far exceed their Ability, truſting to the Goodneſs and Bleſſing of Almighty

1710.

Proteſtant Miſſion to *Eaſt-India* at *Tranquebar*.

At *Madras*.

mighty GOD: which Expence has been ſince greatly increaſed by the Addition of two Miſſionaries; and will be more by ſuch extraordinary Charges as muſt neceſſarily attend the Enlargement of the Miſſion to *Cudulore* near *Fort St. David*, (another Engliſh Settlement) which has been ſince made by the Society. However, the Society chearfully rely upon the ſame Wiſe and Gracious Providence, which has hitherto wonderfully proſper'd this, and all other their Undertakings, to raiſe up ſuch a true Chriſtian Spirit, as will abundantly ſupply whatever Money ſhall be wanting to carry on ſo Pious and Glorious a Deſign, as that of enlarging the Kingdom of *Jeſus Chriſt* upon Earth. See N°. III. in the *Appendix*.

At *Cudulore*.

1720. In the Year 1720, the Society extended their Regard to the *Greek* Church in *Paleſtine*, *Syria*, *Meſopotamia*, *Arabia*, and *Egypt*. To this End they publiſhed Propoſals for Printing here, with a new Set of Types, the *New Teſtament* and *Pſalter*, in *Arabick*: and were enabled, by the Bleſſing of God, on the Recommendation of the Biſhops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Pſalters*, and 10000 *Teſtaments*, as alſo of 5000 *Catechetical Inſtructions*, with an *Abridgment of the Hiſtory of the Bible* annexed; at ſo large an Expence as the Sum of 2976 *l.* 1 *s.* 6½ *d.* to which His late Majeſty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5638 Pſalters, 2652 New Teſtaments, and 2190 *Catechetical Inſtructions*, with

New Teſtaments, Pſalters, Catechiſms, and *Abridgment of the Hiſtory of the Bible*, printed in *Arabick*.

with the *Abridgment* aforeſaid, have been already ſent to thoſe Parts; or into *Perſia*, by means of their Correſpondents in *Ruſſia*, which were moſt thankfully received; and the reſt are reſerved to be ſent as Occaſion ſhall offer.

THE Society having had the Pleaſure to ſee the Succeſs of the Endeavours uſed in many Towns and Villages, for employing the Poor and their Children, by ſetting up WORK-HOUSES; They (that nothing might be wanting to encourage the Proſecution of ſo uſeful a Deſign) did in the Year 1725 cauſe a Collection of the beſt Accounts of ſuch Work-houſes to be publiſhed; which was reprinted, with very large Additions, in 1733; and is now diſperſed upon the uſual Terms of the Society, in order to recommend ſo good a Deſign throughout the Kingdom: and that in them particular Regard ſhould be had to ſuch an Education of Children, as might by making them good Chriſtians, be the moſt effectual Means to make them uſeful to their Country, truly happy in the Life that now is, and in that which is to come. 1725. *Work-Houſes* recommended.

IN the Beginning of the Year 1732, the Society, when they heard the melancholy Account of the Sufferings of the Proteſtants in *Saltzburg*, (having firſt obtained His Majeſty's Leave) reſolv'd upon doing all that lay in their Power to raiſe Collections for their perſecuted Brethren. To this End, in *June* the ſame Year, they publiſhed, *An Account of the Sufferings of the perſecuted Proteſtants in the Archbiſhoprick of* Saltzburg, *&c.* and afterwards publiſhed, 1732. *Saltzburg* Exiles relieved.

liſhed, *A further Account of their Sufferings*, &c. with an *Extract of the Journals of M.* Von Reck, *the Commiſſary of the firſt Tranſport of* Saltzburgers *to* Georgia; *and of the Miniſters that accompanied them thither*, 1733. Theſe *Accounts* being enforced by the generous Example of many Noble and Honourable Perſons, as alſo by liberal Contributions, and earneſt Exhortations from the Right Reverend the Biſhops, and their Clergy; had, through God's Bleſſing, ſo good an Effect upon the Minds of charitable and well diſpoſed Chriſtians of every Rank and Denomination, that the Society (beſides making many large Remittances to *Germany*) have been enabled to ſend over to the *Engliſh* Colony in *Georgia*, in the Years 1733, 1734, and 1735, Three Tranſports, conſiſting of more than one Hundred and Fifty Proteſtant Emigrants from *Saltzburg*; who, with Two Miſſionaries and a School-maſter, are ſettled by themſelves at *Ebenezer*; where Lands are aſſigned to them by the Truſtees for Eſtabliſhing the ſaid Colony: And the Society are inform'd by Letters of the 15th of *March*, 1738-9. that they are well pleaſed with the Healthineſs of the Climate, and the Fruitfulneſs of their Plantations.

The great Expence of theſe Tranſports, and the many extraordinary Charges that have been neceſſary for the Support and Encouragement of this infant Settlement; together with 100 *l.* a Year as a Salary for their Two Miſſionaries and Schoolmaſter, have ſo far reduced the Charities belonging to this Branch of the

Society's

Society's Deſigns, that they have not now remaining in their Hands above the Sum of 55 *l.* 7 *s.* 3 *d.* to anſwer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchaſed as a ſtanding Fund for paying the aforeſaid Annual Salary to the Miſſionaries and Schoolmaſter, till ſome certain and ſettled Proviſion can be made for them in *Georgia*. But for Particulars the Society refer themſelves to their Books of Receipts and Diſburſements on this Account, which may be inſpected *gratis* by any Perſon calling on their Secretary, at their Houſe in *Bartlett's Buildings, London*; of which, two Extracts have been already publiſhed, and diſperſed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward ſo great and ſeaſonable an Inſtance of Chriſtian Beneficence, as had been miniſtred on this Occaſion to perſecuted *Proteſtants*, when driven out of their native Country, under the moſt pitiable Circumſtances of Diſtreſs.

BUT that the World may know how juſt and religious a Senſe of Gratitude and Joy theſe honeſt and good People have for all the Bleſſings and Favours they have received from GOD, and their Benefactors in the Days of their Diſtreſs; and how well beſtowed their Charity will be in a further Supply of their ſpiritual and temporal Wants; the Society think themſelves obliged to make the *two Letters* publick, which are printed under N°. IV. in the *Appendix*.

BEFORE concluding this *general* Account, it may not be improper to mention two very considerable and standing Benefactions to this Society.

Mrs. *Palmer's* Legacy of 4000 *l.* in 1728.

1. THE one is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs. *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

The Gifts of Mr. *Edwin Belke*, a Gentleman of *Kent*.

2. THE other is a free Gift in the Year 1734. by Mr. *Edwin Belke*, a Gentleman of *Kent*, lately deceased, who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, and that the Distribution of pious Books will, with God's Blessing, cultivate a Sense of Religion among Persons of all Ages, and being desirous to lay a Foundation for encouraging such laudable Institutions in all time to come; executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, to Five Members of the Society for Promoting Christian Knowledge, their Heirs and Assigns for ever, and also transferr'd to the same Gentlemen, 1050 *l.* New *South Sea Annuities*, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed executed by the said Benefactor towards defraying the Expence of distributing *Bibles*, *New Testaments*, and other Religious Books, under the Inspection of the Society, subject to the Payment of a clear Annuity of 40 *Pounds* during

ing

ing his own Life: and after his Death to a like Annuity of 15 *Pounds* to a Relation, now living.

THE ſame Gentleman did alſo in the Year 1737 execute another Deed to the Five Members abovementioned, for conveying to them, their Heirs and Aſſigns for ever, Eighty Pounds New *South Sea Annuities*; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Chriſtian Religion in the *Eaſt-Indies*, or other Parts of the World; which *Annuity Stock* is alſo to be veſted, as ſoon as may be, in a Purchaſe of *Freehold* Land, the better to perpetuate the Truſt. Both which Settlements have been ſince confirm'd by his Will.

THESE are the *general* Deſigns wherein the Society are at preſent engaged; the *particular* State whereof will be publiſhed every Year: and what it was at their laſt Audit may be ſeen in the Appendix, N°. V.

THE proper FORM by which any Benefaction may be given to the Defigns of the Society, to prevent any Doubt or Miſtake, is as follows:

ITEM, *I* A. B. *do hereby give and bequeath unto* C. D. *of* *and* E. F. *of* *the Sum of* *upon Truſt, and to the Intent that they, or either of them, do pay the ſame to the Treaſurer or Treaſurers for the Time being, of a Voluntary Society, commonly called or known by the Name of,* The Society for Promoting Chriſtian Knowledge, *which firſt met about the latter end of the Year* 1698. *and now do, or lately did, hold their Weekly Meetings at their Houſe in* Bartlett's Buildings, Holborn: *Which ſaid Sum of* *I deſire may be applied towards carrying on the Charitable Deſigns of the ſaid Society.*

N. B. If the Benefactor is pleaſed to reſtrain his Charity to any particular Branch of the SOCIETY's Deſigns, he may add, either *in Great Britain, Paleſtine,* or the *Eaſt-Indies.*

The TREASURERS *of this* SOCIETY.

THE Reverend Dr. DENNE, Archdeacon of *Rocheſter*, and and Rector of St. *Mary Lambeth*, is Treaſurer for all Benefactions to the Deſigns of the Society in general: and to the *Arabick* Impreſſions of the *New Teſtament* and *Pſalter*.

WILLIAM TILLARD, Eſq; in *Spital Square*, is Treaſurer for all *Quarterly Subſcriptions*, and alſo for all *Remittances* for *Packets* of Books ſent to any Members.

BENJAMIN HOARE, Eſq; in *Fleetſtreet*, is Treaſurer for all Benefactions to the *Proteſtant Miſſion* in the *Eaſt-Indies*.

Letters may be Directed to H. NEWMAN, *their Secretary in* Bartlett's Buildings, Holborn.

APPENDIX.

N°. I.

THAT the **Charity-Schools** might anſwer the true Purpoſe for which they were erected, this Society have, in their *Circular Letters* to their Correſpondents, recommended, that, with their Inſtructions in Religion and Piety, they ſhould join all proper Methods of inuring the Children to *Labour* and *Induſtry*; and in their Circular Letter *A.D.* 1712, they have theſe Words:

Circular Letter 1712.

"AND becauſe ſome have apprehended, that "the placing ſo many of them out Appren- "tices to Manual Trades, as is now generally "done, may occaſion, in Time, a Want of "Servants, eſpecially in Huſbandry; the So- "ciety recommend it to your Conſideration, "whether the bringing up the Children to Huſ- "bandry, or putting them out to Services in ſo- "ber Families, may not be more uſeful to the "Publick, and no leſs beneficial to themſelves.

IN the Year 1719, they recommended the ſame Thing to their Correſpondents, in the following Words. 1719.

"NEXT

" NEXT to improving the Minds of the " Poor in all neceſſary Chriſtian Knowledge, " the Society have deſired, and do again ear- " neſtly intreat all their Correſpondents, to uſe " their utmoſt Endeavours to get ſome kind " of Labour added to the Inſtruction given to " Children in the Charity Schools; as *Huſ-* " *bandry* in any of its Branches, *Spinning*, " *Sewing*, *Knitting*, or any other uſeful Em- " ployment; to which the particular Manu- " factures of their reſpective Countries may " lead them: This will bring them to an Ha- " bit of Induſtry, as well as prepare them for " the Buſineſs by which they are afterwards to " ſubſiſt in the World, and effectually obviate " an Objection againſt the Charity Schools, " that they tend to take poor Children off from " thoſe ſervile Offices which are neceſſary in " all Communities, and for which the wiſe Go- " vernor of the World has by his Providence " deſigned them.

Circular Letter 1720.

" THE beſt Means of employing the Poor, " has always had a Share in the Thoughts of " the wiſeſt Men in this Kingdom; and the " preſent State of Affairs, with reſpect to our " Trade, ſeems to require a Continuance of " your Care and Application, to promote thoſe " Employments among the Children educated " in Charity Schools, which may be moſt for " the Service of the Publick; ſo that beſide " *Reading*, *Writing*, and *Arithmetick*, and in- " ſtructing them in the Principles and Rules " of our holy Religion, they ought alſo to " be inured to ſome ſort of profitable *Labour* " or *Buſineſs*.

" IT

" It has been obſerved by a worthy Corre-
" ſponding Member, that where, in the want
" of other Labour, the Children in the Coun-
" try go a Mile or two to School, even that
" has contributed to make them robuſt and
" active; and that *Gardening*, *Plowing*, *Har-*
" *rowing*, or other ſervile Labour every other
" Day for their Parents, has been no Prejudice
" to their Progreſs in Learning.

" 'Tis not eaſy to preſcribe ſuch an Em- Circular Letter
" ploy as would ſuit all Parts of the Kingdom; 1722.
" and therefore it muſt be left to the Pru-
" dence of thoſe who are intruſted with the
" Management of Charity Schools, to chuſe
" ſuch Employments for the Children, as they
" ſhall judge to be moſt practicable in their
" reſpective Places; and if any in your Neigh-
" bourhood have been ſo happy as to fall into
" a proper Method for employing poor Chil-
" dren, you are deſired to ſignify it in as parti-
" cular a manner as you can; that when the
" Society are furniſhed with a greater Variety
" of ſuch Methods, they may be communi-
" cated to the Publick for general Practice.

" And tho' the Manner of employing the 1725.
" Poor, may, at firſt, be attended with ſome
" Difficulty, by reaſon of the Variety of Ma-
" nufactures in the Kingdom, and the Mate-
" rials neceſſary for them, which all Places
" do not equally afford; yet wherever an At-
" tempt has been made (tho' by Means per-
" haps at firſt not appearing very probable) it
" has ſeldom failed of producing ſome good
" Effect: for notwithſtanding the Produce of
" the Manufactures, wherein the Poor are em-
" ployed,

" ployed, ſhould happen to be but ſmall, yet if " they are kept from Idleneſs and Beggary, and " inured to a ſober and induſtrious way of Liv- " ing, the good Effects thereof, as well to them- " ſelves as to the Publick, will fully compenſate " all the Pains that ſhall be taken therein.

Circular Letter 1729.

" THE general Uſefulneſs of *Husbandry* to " this Nation, the real Want there has been " of Perſons to be employed in it, and the " Mortality that has lately happened in many " Counties, eſpecially among the lower and " more laborious ſort of People, are, in the " Opinion of the Society, all of them, very " good Reaſons to engage their Members to " uſe their utmoſt Endeavours that poor Chil- " dren may be bound out *Apprentices* to that " Buſineſs; which would ſilence one of the " moſt popular Clamours that has been raiſed " againſt Charity Schools. This Concern there- " fore, which ſo nearly affects the common In- " tereſt of our Country, is particularly recom- " mended by the Society to all their Members.

FROM theſe *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made againſt the Charity Schools, that they only breed up Children in Idleneſs and Pride; and it muſt not be omitted, that as early as the Year 1712. they particularly recommended, " That however " theſe Children are diſpos'd of, it will be ve- " ry neceſſary beforehand to teach them that " great Leſſon of *true Humility*, which our " Saviour has preſcribed to all that will be his " Diſciples; leſt the Advantages they receive " from a pious Education, ſhould incline them

" to

" to put too great a Value upon themſelves;
" and therefore that the Maſters be often put
" in mind of guarding the Children under their
" Care, as much as poſſible, againſt ſuch dan-
" gerous Conceits; and in order thereunto, to
" inſtruct them very carefully in the Duties of
" Servants, and Submiſſion to Superiors.

AND knowing that it is of the higheſt Importance to the Welfare of the Charity-Schools, to remove all Occaſion of Complaint againſt them as Nurſeries of *Diſaffection* to the Government, They acquainted their Members in Town and Country, " That his Grace the Arch-
" biſhop of *Canterbury* having heard ſome
" Complaints againſt the Conduct of certain
" Teachers in theſe Schools, on this Head, did,
" in 1716, write a Letter to the Truſtees of the
" Schools in and about *London*, earneſtly ex-
" horting them *rigorouſly to animadvert upon*
" *all, whether Children or Teachers, who either*
" *appear, or ſuffer them to appear at any time*
" *in publick, to affront the Government, and bear*
" *a Part in thoſe Tumults and Riots, which are*
" *ſo great a Scandal, as well as Prejudice, to*
" *the good Order and Peace of the Realm. And*
" *likewiſe, if there be any Catechiſms or Inſti-*
" *tutions taught in any of theſe Schools, that*
" *meddle with political or party Principles, that*
" *they ought immediately to be thrown aſide, as*
" *pernicious to the original Deſign of theſe pious*
" *Nurſeries.*

SOME time after this, his Grace, in a particular manner, recommended it to the Truſtees of the Charity-Schools in and about *London*;

" To require all the Maſters and Miſtreſſes " under their Direction, not only to take the " Oaths to the Government before their Ad- " miſſion, but at the Time of their Admiſſion " to ſubſcribe to ſome ſuch ſolemn Promiſe, " or Declaration, as the following, *viz. That* " *they do heartily acknowledge his Majeſty King* " GEORGE, *to be the only lawful and right-* " *ful King of theſe Realms; and will to the* " *utmoſt of their Power educate the Children* " *committed to their Charge, in a true Senſe* " *of their Duty to him as ſuch; That they will* " *not by any Words or Actions, do any thing* " *whereby to leſſen their Eſteem of, or their Obe-* " *dience to the preſent Government. That up-* " *on all publick Days, when their Children may* " *be likely to appear among any diſorderly Per-* " *ſons, they will do their beſt to keep them in, and* " *ſeverely puniſh them, if they ſhall hear of their* " *running into any Tumults, or publick Meetings,* " *contrary to the good Order of ſuch Schools and* " *Scholars.*

SEVERAL other Prelates have earneſtly preſſed the like Exhortations, in their Sermons at the Anniverſary Meetings of the Charity-Schools, as well as on other Occaſions; and the Society think it incumbent on them to uſe all their Intereſt to procure a general Conformity to his Grace's and their Lordſhips Sentiments in this Matter, as of the laſt Importance to the Welfare of the Charity Schools; and therefore intreat all their Correſpondents to do their utmoſt to remove all Occaſions of Complaint, as they value the Proſperity of theſe Schools.

An

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *April* 1740.

This Mark * denotes *Schools of which an Account hath been this Year sent to the Publisher, and which generally attend the Anniversary Meeting.*
C. signifies Cloath'd. *M.* Maintained.
pr. Cl. part Cloathed. *W.* Set to Work.

CHARITY-SCHOOLS in the Parishes of	N°. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to services, or taken out by friends.	No. of Children educated in the Schools, including those now in them
* ST. Andrew Holborn, erected 1699. *C.*	1	80	—	333 Sea 47	2	—	—	462
* In the same Parish, 1700. *C.*	1	—	71	—	—	—	262	333
* In the same Parish, for Teaching Navigation to 40 Children gratis, Elected out of 8 Charity Schools, on *Mondays*, *Wednesdays*, and *Fridays*; from whence 141 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1							
* St. Anne Aldersgate 1709. *C.*	2	30	20	68 Sea 5	84	30	65	300
St. Anne Blackfryars, set up 1705. supported by Endowment, *C*	2	40	30	29	—	—	—	99
* St. Ann Westminster 1698 *C.*	1	52	—	256	81	—	—	389
* In the same Parish 1698. *C.*	1	—	52	—	—	113	131	296
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. *Pr. C.* —	2	26	16	51 Sea 4	41	— 4	30	176
* Billinsgate Ward 1714. *C.*	1	40	—	61 Sea 4	18	—	—	125
* St. Botolph Aldersgate, 1702. *C.* — —	1	50	—	43 Sea 2	33	—	—	519
* In the same Parish *C.* —	1	—	50	—	—	12	152	214
St. Botolph Aldgate *within* For Boys set up 1698. and for Girls 1710. *C.* — —	2	50	40	150	—	32	—	272
* In the same Parish in *East-Smithfield*, the Boys set up 1706. and the Girls 1710. *C.* —	2	40	30	64 Sea 8	172	10	150	474
St. Botolph Bishopsgate, 1702. *C.* — —	2	30	30	76	—	78	—	214
* St. Bride's Parish 1711. *C.*	2	30	30	38 Sea 30	16	43	43	230
* Bridge and Candlewick Ward, set up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. *Cl.*	2	60	40	71 Sea 7	216	8	215	618
	24	528	409	1743	663	330	1048	4721

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to Services, or taken out by Friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or taken out by Friends	No. of Children educated in the Schools including those put out
* Broadſtreet Ward 1714 *C.*	2	50	30	Sea 27 Ap 27	30	18	76	325
Camberwell in *Surrey pt. C.*	2	40	35	—	—	3	—	78
* Caſtle Baynard Ward *C.* Boys 1710. Girls 1719.	2	30	20	60	122	23	74	329
Chelſea, *Middleſex*, ſet up 1707, endow'd with 10 *l. per Ann.* for ever, by the late Mr. Chamberlayne, *Pt. C.* and *Pt. M.*	1	35	—	72	12	—	—	119
In the ſame Pariſh, Set up *June* 1709. for Soldiers Girls, ſupported by Ladies and Gentlewomen, ſeven of whom are Truſtees, *Cl.*	1	—	30	—	—	7	97	134
* Chriſt-Church, *Spital-Fields*, ſet up 1708. *Cl.*	2	30	30	50	68	1	67	246
* Chriſt Church *Surry*, Boys 1711. Girls 1719. *C.*	2	30	10	135	29	36	20	260
* St. Clement Dane 1702 *C.*	2	70	40	Sea 234 Ap 33	37	—	181	667
* In the ſame Pariſh, an Horn-book School for Boys and Girls, 1724. *pt. Cl.*	1	15	15	—	—	—	—	30
* Cordwainers and Bread-ſtreet Ward, *C.* Boys 1701. Girls 1714.	2	50	30	Sea 141 Ap 1	258	39	154	678
* Cornhill and Lime-ſtreet Ward, *C.* 1710.	2	50	30	Sea 141 Ap 9	106	20	130	490
* Cripplegate Ward *within* Including the School of St. *Alphage*, Boys 1712. Girls 1713. *Cl.*	2	50	25	102	151	—	97	425
Deptford in *Kent C.*	2	50	20	8	—	—	—	78
Dowgate Ward, ſet up 1715. *C.*	2	50	20	20	—	14	—	84
* St. Dunſtan in the Weſt *C.* Boys 1708. Girls 1710.	2	50	40	Sea 130 Ap 27	136	78	77	538
St. Edmund the King. A Subſcription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their reſpective Schools.								
* St. Ethelburga, *Cl.* Set up 1719. firſt in the Pariſh of St. *Mary Abchurch*, ſupported by the Subſcriptions of a Society, and other Collections	1	20	—	37	44	—	—	101
	28	600	375	1402	993	239	973	4582

CHARITY-SCHOOLS in the Parishes of	N°. of Sch	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools, including those now in them.
Faringdon Ward *within* set up 1705. C.	2	60	40	438 Sea 12	—	—	64	614
* St. George in the East, C. Boys 1716. Girls 1718.	2	50	50	93 Sea 10	204	11	271	689
*St. George the Martyr 1708. C.	2	35	35	197 Sea 23	7	1	120	418
St. George Southwark C.	1	50	—	14	226	—	—	290
Sir *George Wheler*'s Chapel in *Spital Fields*. 1703. C. W.	1	—	30	—	—	14	5	49
*S. Giles Cripplegate *without*, in *Redcross-street*, 1698. C.	1	100	—	144 Sea 2	758	—	—	1004
In the same Parish, supported by the Lady *Eleanor Hollis*'s Legacy of 62 *l.* 10 *s. per Ann.* 1709. Cl.	1	—	50	—	—	32	31	113
*St. Giles in the Fields, and *St. George Bloomsbury set up 1705. C. The Trustees of these Schools in 1728, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	366 Sea 2	—	218	55	843
Greenwich, *Kent*. 1700. C. W. the Children here spin, and make their own Cloaths both Linnen and Woollen.	1	—	40	—	—	4	200	244
* St. James Clerkenwel, C. 1700.	2	60	40	263 Sea 5	—	130	24	522
*In the same Parish, 1730. for Children 5 Years old, to qualify them for the other Schools.	1	20	10	—	—	—	—	30
St. James Westminster, C. Supported by the Offertory, 1697.	1	40	—	100	—	—	—	140
In the same Parish in *King-street*, set up 1712, by the late Archbishop *Tenison*, supported out of the Revenue of the Chappel, C.	1	36	—	120	—	—	—	156
	20	552	396	1789	1195	410	770	5112

CHARITY-SCHOOLS in the Parishes of	N°. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
In the same Parish, set up 1725. *C. M. W.* to prepare them for Service, supported by Collections at Sermons, and casual Benefactions	1	—	40	—	—	60	—	100
* St. John at *Hackney*, *C.* Set up 1714. laid down *Lady-day* 1735. Reviv'd *Midsummer* following	2	30	20	73	31	4	68	226
St. John *Wapping*, set up for Boys 1704. Girls 1708. *C.*	2	40	30	Sea 49 Ap. 37	132	37	45	390
*St. Katherine Creed, now Aldgate Ward *within*, 1717. *C.*	1	30	—	Sea 49 Ap. 2	157	—	—	238
St. Katherine *near the* Tower, 1707. *C.*	2	35	15	120	— 8	15	20	213
Kensington, *Mid.* 1707. To which His Majesty is graciously pleased to allow 80 *l. per Ann.* and the Children have a Dinner every Sunday from *Michaelmas* to *Lady-day*	2	30	20	80	15	23	53	221
Knights-bridge Chapel, *C.*	1	6	6	—	—	—	—	12
* Langbourn Ward, set up in the Name of *Allhallows Lombard-street*, 1702. and made the Ward School, 1735. *Cl.*	1	50	—	Sea 67 Ap. 1	86	—	—	204
* Lambeth in *Surry*, Boys 1708. Girls 1706. *C. W.* One half of the Day the Boys are employ'd in Spinning Yarn, the Girls in Knitting and Sewing alternately all day.	2	31	18	—	71	—	27	147
* St. Leonard Shoreditch, Boys erected 1705. Girls 1709 *C.*	2	50	50	Sea 156 Ap. 3	127	59	65	512
Lewisham *in Kent*	1	—	30	—	—	—	—	30
St. Luke, *Middlesex*, from the Parish of St. *Giles Cripplegate*, set up 1698. *Cl.*	1	50	—	123	—	—	—	173
In the same Parish, *Cl.* Set up 1727. supported by a Legacy of Mr. *John Fuller*, deceased; and Five Pounds allow'd to put each Boy Apprentice	1	20	—	18	—	—	—	38
* St. Margaret Westminster, cloath'd in Blue, the Boys set up 1688. the Girls 1714. *W.*	2	52	34	Sea 126 Ap. 10	78	7	90	607
In the same Parish, cloth'd in Grey, *W.* and *M.* the Boys set up 1698.	2	50	26	381	—	—	218	675
	23	474	289	1527	705	205	586	3786

CHARITY-SCHOOLS in the Parishes of	N°. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprent. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Martin in the Fields 1699. C. In these Schools 25 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	101	51	536	—	—	198	886
*St. Mary at Islington, 1710. C.	2	26	18	Sea 67 3	25	16	24	178
St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. C.	2	50	20	Sea 141 8	102	6	64	392
St. Mary Overee, *alias* St. Saviour Southwark, C.	2	60	50	—	—	—	206	316
St. Mary Rotherhith, C.	1	20	—	20	—	—	—	40
In the same Parish. The Parish Children of both Sexes are under the Care of a Mistress, and 2 Nurses, since 1715. C. M. and W. at the Charge of 1 s. a Week each Child on the Parish, except the Article of Cloathing	1	25	—	18	—	—	—	43
St. Mary le Strand, 1704. C.	1	16	—	56	13	—	—	85
* St. Mary Whitechapel, 1705. C.	2	60	40	Sea 159 3	261	104	178	807
Mile End, Old Town, set up 1724. C.	1	30	—	9	—	—	—	39
Newington Butts, *Surry*, 1710. C.	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
St. Olave Old-Jewry, and St. Martin Ironmonger Lane, set up 1717. C.	1	30	—	25	80	—	—	135
St. Olave Southwark C.	1	—	60	—	—	45	—	105
* St. Paul Covent Garden Boys 1701. Girls 1712. C.	2	30	20	Sea 108 13	2	6	45	224
St. Paul Shadwell, Boys 1699. Girls 1712. C.	2	40	30	Sea 61 47	181	64	181	604
Poplar Chappel in *Stepney*. C. 1711.	2	30	20	34	—	18	2	104
* Queen Hithe Ward, set up 1717. C.	1	24	20	3	54	3	35	139
Ratcliff Hamlet *Stepney*, Boys 1710. Girls 1723.	2	35	25	100	—	—	10	170
	28	667	354	1455	718	262	943	4399

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by friends.	No. of Children educated in the Schools, including those now in them.
* St. Sepulchre *within* 1700. *C.*	1	51	—	296 Sea 8	3	—	—	356
* In the same Parish *within*, set up 1702. *C.*	1	—	51	—	—	—	423	474
* In the same Parish *without*, Girls, set up 1711. *C.*	1	—	25	—	—	80	33	138
* In the same Parish *without*, Boys, set up 1706. *Cl.*	1	33	—	126 Sea 7	—	—	—	166
St. Stephen Walbrook 1710. *Cl.*	1	30	—	43	—	—	—	73
* St. Thomas Southwark, 1704. *Cl.*	1	30	—	84 Sea 3	48	—	—	167
Tower-Ward, Girls 1707. Boys 1709. *C.*	2	60	60	81 Sea 43	382	7	529	1183
*Vintry-Ward 1710. *C.*	1	50	—	90 Sea 9	198	—	—	347
	9	254	136	811	631	87	985	2904
Brought from Page 19	24	528	409	1743	663	330	1048	4721
— from Page 20	28	600	375	1402	993	239	973	4582
— from Page 21	20	552	396	1789	1195	410	770	5112
— from Page 22	23	474	289	1527	705	205	586	3786
— from Page 23	28	667	354	1455	718	262	943	4399
TOTAL	132	3075	1959	8727	4905	1533	5305	25504

Boys at School — 3075
Girls — 1959 } 5034 Total of Children at School.

Boys put out to Appren. 8727
To Services, *&c.* 4905 } 20470 Total of Children put to Apprentiships and Services, or taken out by Friends; of which 463 are gone to *Sea*, out of 34 Schools.
Girls put out to Appren. 1533
To Services, *&c.* 5305

Note, *The* TRUSTEES *of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.*

The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	845	57
Berkſhire	59	807	140
Brecknockſhire	6	82	47
Buckinghamſhire	57	689	46
Cambridgeſhire	36	673	124
Cardiganſhire	1	10	
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	17	124	66
Cornwal	13	72	34
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	41	679	235
Dorſetſhire	13	117	29
Durham	12	276	20
Eſſex	37	498	178
Flintſhire	1	60	
Glamorganſhire	6	50	
Glouceſterſhire	60	940	100
Hampſhire	39	541	112
Herefordſhire	29	468	79
Hertfordſhire	38	652	126
Huntingdonſhire	25	282	20
Kent	62	968	315
Lancaſhire	21	311	31
Leiceſterſhire	36	451	30
	689	9825	1877

	Sch.	Boys.	Girls.
Lincolnſhire	91	1164	90
Merionethſhire	2	40	25
Middleſex	29	410	222
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	34	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	30	252	28
Oxfordſhire	23	366	106
Pembrokeſhire	25	184	41
Radnorſhire	3	60	
Rutlandſhire	6	32	12
Shropſhire	22	373	37
Somerſetſhire	33	582	90
Staffordſhire	14	230	88
Suffolk	40	600	140
Surry	29	546	144
Suſſex	23	512	60
Warwickſhire	36	385	165
Weſtmoreland	1	16	10
Wiltſhire	37	736	57
Worceſterſhire	38	612	100
Yorkſhire	54	893	191
	640	9681	2038
Brought forward	689	9825	1877
	1329	19506	3915

An ACCOUNT *of* WELCH SCHOOLS *taught in the* Britiſh *Language*, from *September* 1738, to *Auguſt* 1739.

	Schools.	N° of Scholars.		Schools.	Scholars.
Brecknockſhire	6	332	*Monmouthſhire*	4	186
Cardiganſhire	10	811	*Montgomeryſhire*	5	274
Carmarthenſhire	9	584	*Pembrokeſhire*	10	309
Glamorganſhire	22	1266	*Radnorſhire*	4	172
Merionethſhire	1	55		23	941
	48	3048	Brought over	48	3048
				71	3989

N. B. In many of the *Welch* Schools, the Adult People, Men and Women, make about two Thirds of the Scholars; and moſt of the Maſters inſtruct, for three or four Hours in the Evening, after School-time, about twice or thrice as many as they had in the Schools by Day, who could not attend at other times.

A Summary View of the CHARITY-SCHOOLS *in* Great-Britain *and* Ireland.

	Sch.	Boys.	Girls.
AT *LONDON*,	132	3075	1959
In other Parts of *South Britain*,	1329	19506	3915
Welch Schools not included in the Liſt, *pag.* 25.	71	3989	
In *North Britain*, by the Account publiſhed 1737.	109	2887	1082
In *IRELAND*, for teaching to Read and Write only.	168	2406	600
In Ditto, erected purſuant to his Majeſty's *Charter*, and encourag'd by his Royal Bounty of 1000 *l. per Annum*, for inſtructing, employing, and wholly maintaining the Children.	16	185	185
Total of *Schools*	1825	32048	7741
		7741	
Boys and *Girls* now taught in thoſe *Schools*		39789	

Note, Where the Number of Scholars have been ſignified to the Publiſher of this Account, without diſtinguiſhing the *Sexes*, they are put in the *Column* of *Boys*.

The

The following PROPOSAL *having been made to the* SOCIETY, *it is here preſented to the Publick, and recommended to the Conſideration of all* Truſtees *for* Charity Schools.

A Propoſal for adding *Work* to the *Learning* uſually given to the Charity Children.

THE Inſtructing of Youth, and Providing for the Poor and Impotent, are ſuch obvious Duties, that they meet with univerſal Approbation; but the moſt proper Means to attain that good End, is often diſputed.

THE Erecting of Charity Schools has moſt certainly laid a good Foundation for the firſt; and the late excellent Law relating to *Work-Houſes*, has put it in the Power of every Pariſh in a much better Manner to provide for the latter.

AS to the Charity Schools, it muſt needs be acknowledg'd, that thoſe excellent Perſons who firſt form'd, and they who have ſince conducted that good Work, ought ever to be mentioned with Honour: And now, that ſuch Schools are eſtabliſh'd in moſt Parts of the Kingdom, it is much to be wiſh'd that ſome Means could be contrived to render them ſtill more uſeful, and effectually to anſwer the good Purpoſes of their Inſtitution.

IT is conceived, that if the Children educated in Charity Schools, were employ'd in ſome ſuch Buſineſs as they are capable of, it would be no Hindrance to their Learning, and might

have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUPPOSE *England* and *Wales* to contain *Ten thousand* Parishes, and that but *Ten* Persons in every Parish, one with another, were by some Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work would be *One Hundred thousand*, who, if they work'd but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarse Wool, Flax or Hemp, to be spun in the Charity Schools.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

'TIS impossible to give minute and particular Directions for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly

tainly be to keep the Buſineſs in a ſmall compaſs.

THO' the Spinning of Wool, and Flax, or Hemp, is propoſed, as moſt advantageous, yet where this is found impracticable, the Children ſhould be imploy'd in ſome other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Chriſtians to aſſiſt in an Undertaking, which ſo much conduces to the Glory of GOD, and the Good of Mankind.

The Truſtees *for the* Charity-Schools *in St.* Andrew's Holborn, LONDON, *are ſo ſenſible of the Uſe it may be to the Publick, to diſpoſe of the Children under their Care, with regard to their* Genius, *for Tilling Ground, and other parts of* Husbandry; *that they have given the following Notice*

To all FARMERS, GARDENERS, *and other Occupiers of Land in* England. Propoſal for employing

IT having been repreſented to the Truſtees of the Charity-Schools in the Pariſh of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Huſbandry: And the ſaid Truſtees being heartily diſpoſed to do all in their Power, to render their Charity Children uſeful to the Publick, and anſwer all other the good Purpoſes and Intentions of the Encouragers of theſe pious and beneficial Inſtitutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Huſbandry, and Girls for Five Years, to do Houſhold-Work, to any Farmer, Gardener, or Occupier of Lands,

Boys in *Huſbandry*, Girls in *Houſewifery*.

Lands or other Perſons of Character and Subſtance, that ſhall pleaſe to apply to their School Houſe, in *Hatton-Garden*, for that Purpoſe, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with every Girl ſo put out Apprentice, will be paid by their reſpective Treaſurers.

N. B. *The Boys are taught the firſt five Rules of Vulgar Arithmetick, Writing, and to read* Engliſh; *and the Girls to read and write* Engliſh, *and to do Plain-Work.*

There having ſometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reaſon of ſome Defect in expreſſing ſuch Bequeſt; it ſeems convenient to ſet down how ſuch Legacy may be ſo expreſſed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, *I* A. B. *do give and bequeath unto* G. H. *of the Sum of Pounds, to the Intent, and on Truſt, that he do pay the ſame to the Treaſurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read*, &c. *in the Pariſh of in the City of or in the County of for the Uſe of the ſaid School.*

N°.

N°. II.

For the USE of the POOR.

BIBLES *may be bought at the following Prices*, viz.

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The ſame,—with Com. Prayer and Pſalms	3	9
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The ſame,—with Common Prayer and Pſalms	2	8

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Brevere 12*mo*.		8
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PICA 8*vo*.	2	4
Brevere 12*mo*.	1	4
Minion 12*mo*.	1	
Minion 24*to*.	2	
Nonpareil 24*to*.		9
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Pro-

InQuires.

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Dr.

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N°. III.

Some ACCOUNT of the *Protestant Mission to* EAST-INDIA.

1739.

IN *June* and *July* 1739, the Society received several Letters from their Missionaries and Correspondents in *East-India*, by the *Beaufort* and *Dolphin*; and in *December* following, by the *Princess Mary*.

THE Reverend Mr. *Schultze*, Missionary at *Madras*, by a Letter dated 15th *September*, 1738. signifies; "That all the Goods and Silver sent thither on Account of the Mission came safe to hand." "That the Mission there goes on well." "That the Congregation encreases daily; and that 50 Children are kept in the Schools *gratis*." "That the three bigger School-Boys, namely, *Alexander*, *Samuel* and *Paul*, have made such good progress in learning to write and catechise, that they are fit to be employ'd in the Service of the Mission as Schoolmasters, and Copyers, who are much wanted by the Mission, to make Copies of Books in the *Malabarian* and *Gentoo* Languages." "That for the better Instruction of the Schools and Congregation in true Piety, they now hear every Day one Chapter in *Arndt's True Christianity* read to them." "That at the Desire of the Missionaries at *Tranquebar*, he has made a Copy of the same Book for them, and the like for the *Malabarian* Protestant Congregation at *Palliacatte*, who with the

greateſt Pleaſure hear it read to them in their Mother Tongue."

Mr. *Schultze* by another Letter, dated 15th *January*, 1738--9. informs the Society; "That the Heathen who have examin'd into our Religion, do with one accord acknowledge the Doctrines contain'd in it to be divine: but deſpair of living up to its Precepts; concluding it is impoſſible ſo to do from the wicked Lives of the Chriſtians." "That this is one of the chief Difficulties attending the Converſion of the Heathen to Chriſtianity: notwithſtanding which, it has pleaſed GOD to add 56 Perſons to the Number of thoſe chriſten'd in the Year 1738."

WITH this Letter Mr. *Schultze* has alſo ſent a Copy of his Journal in *High Dutch*; deſiring the Society to excuſe his not tranſlating it into *Engliſh*, which he had not time to do before the Ships ſail'd for *Europe*.

THE Reverend Mr. *Geiſter*, Miſſionary at *Cudulora* near *Fort St. David*, by a Letter dated 18th *September*, 1738. ſignifies; "That he had receiv'd from Mr. *Schultze* all the Things mention'd in the Invoice." "That Mr. *Sartorius*, his much eſteemed Friend and Fellow-Labourer, died ſuddenly the 27th of *May* in the Evening, aged 34 Years and three Months, and was buried in the *Engliſh* Burying-place at *Cudulore*, all the *Engliſh* Gentlemen there attending his Funeral." "That his Death is the greater Loſs, and more to be lamented, on account of his perfect Skill in the *Malabarick* Language; ſo that even the Learned of that Nation do acknowledge that he talk'd their Language like a *Braman*."

"THAT before Mr. *Sartorius*'s Death, they had collected Materials, and agreed upon a Scheme for building a Miſſion-Houſe, with all ſuitable Conveniencies; but upon his Deceaſe, a new Scheme was made

made by the Advice of ſome Gentlemen in the Place, which he is now executing."

"THAT at preſent his Buſineſs is to perfect himſelf in the *Malabar* Language; for which Purpoſe he reads three Hours every Day ſuch Books as Mr. *Santorius* adviſ'd him to." "That whilſt Mr. *Santorius* was living, they endeavour'd ſeveral ways to procure an Acquaintance among the Heathen Inhabitants, but without Succeſs: ſome indeed ſhew'd an Inclination to Chriſtianity, but it was ſoon found out they had other Deſigns; and afterwards they avoided their Converſation."

"THAT the Governor and ſeveral other Gentlemen in the Place, continue to encourage him by their particular Favours and Friendſhip, in every Thing wherein he wants their Advice or Aſſiſtance."

Mr. *Geiſler*, by a Letter of the 8th *January*, 1738-9. in anſwer to the Society's Inquiries about their *Hymns* in the *Malabar* Language, informs them; "That ſome Years ago the Miſſionaries at *Tranquebar* publiſh'd a new Edition of the Book of *Malabar Hymns*, with ſeveral Amendments and Additions." "That about the fourth Part of theſe Hymns are made in ſhort Portions in Proſe, fitted to a very plain Tune, which the moſt unlearned, and even Children could ſoon learn." "That there are two or three of theſe Hymns upon every main Point of the Chriſtian Religion; ſome by way of *Doctrine*, others of *Exhortation*, and others of *Prayer*: That other Hymns are fitted to Metre, and compoſed with more Elegancy as to the Language."

"THAT he has ſent an Abſtract of his Journal in *Engliſh*, purſuant to the Orders of the Society." He then adds two Things that will in ſome meaſure atone for the extraordinary Charge the Society are put to in Building, *viz.* the Situation of the Houſe, one of the beſt in the Place, the Ground being high and free

on all Sides; and the other, that it is new, and entirely appropriated to religious Uses; which will make it more agreeable to the better *Casts*, or Tribes of the Natives; who are so scrupulous in their Customs, that they make a Conscience of going to a Place or House formerly dishonour'd by any unworthy Action. Besides, the Inhabitants themselves take particular Notice of the Piety and Charity there is in building a House on purpose for their Instruction, as well as the Worship of God.

In another Letter, dated at *Cudulore* the 9th of *January*, 1738-9. he signifies; "That his first Business in the School he had open'd was to teach the Children to Read, and to learn the Catechism, together with some short Prayers in *Portuguese*." "That in teaching these Children, a great Difficulty has arisen from the Language; because what passes in the *East-Indies* under the Name of *Portuguese*, deserves hardly the Name of a Language, as it consists only of broken Remains of the true *Portuguese*, built upon a *Malabar* Foundation, mix'd not only with *Malabar* and *Gentou*, but with *Dutch*, *French* and *English*; so that it differs from the true *Portuguese* at least as much as the *Dutch* does from the *English*: and, which is the worst, is only adapted to *Mercantile Uses*, so as to have no Words in it expressive of Sciences, or of Religious Things."

"That in order to remove this great Impediment, a very troublesome preparatory Task is absolutely necessary; viz. to teach them first the Language in which they can receive Instruction." "That for this Reason, as soon as they had learnt the Catechism, he began to interpret and make them understand the Meaning of the Words, which the Schoolmaster is always to repeat to them the same Day: That on *Sundays* he took the same Sentences again, explaining the Doctrine of them, and drawing some

plain

plain Inferences, which is done every time in a Catechetical Way; and being advanced a little in this preparatory Work, in the beginning of *September* last he ſpent the three firſt Days of the Week in explaining the Sentences, and the three laſt Days in reading and interpreting the New Teſtament, beginning with the Goſpel of St. *Matthew*."

"THAT he has not yet had an Opportunity of opening a *Malabarian* School, nor has he any hope of doing it, untill, by GOD's Favour, ſome *Malabar* People enter into the Chriſtian Church, who may be deſirous to have their Children brought up in the true Religion: Which leads him to the main Branch of a Miſſionary's Buſineſs, *viz.* of Converſing with the Gentiles in order to bring them to Chriſtianity."

"THAT as GOD has been pleaſed to bleſs his Endeavours in learning the Language, he has for about two Months paſt begun to enter into a Converſation with the Natives, and has been viſited by ſeveral of them, Heathens and Mahometans, ſome being Inhabitants of *Cudalore*, and others out of the Country." "That their Diſcourſes have been hitherto only about general Points, and it will require Time to bring any of them to a ſincere Deſire and Love of Truth; becauſe theſe People are not only timorous and ſlaviſh, but likewiſe exceedingly deceitful; ſo that great Circumſpection is neceſſary to diſcover their true Deſigns. So many and ſo great indeed are the Impediments to be ſurmounted by the Natives of that Country before they can reſolve ſincerely to embrace Chriſtianity, that had he no other Strength to depend on but his own, he ſhould deſpair of Succeſs: but as he knows that GOD's Grace is ſufficient for thoſe that rely upon it, he reſigns himſelf, and truſts the Succeſs of his Labours in the Miſſion to the Bleſſing of his Providence, and the Conduct of his holy Spirit, daily praying, that as GOD has been pleaſed to bring him on this Service into that part of the World,

World, he may be made capable and faithful in his Work, to his Glory and the Salvation of many Souls." "That in order to this, in his Opinion, a particular and close Conversation with the Inhabitants of it, will be the most effectual way of all; and therefore he shall not neglect to cultivate an Acquaintance and Friendship with those that shew any the least Inclination to it: and that he shall, with this View, take all Opportunities of hearing their Sentiments and Doubts in private Conferences, where they will be freer to disclose themselves than in Publick."

He concludes with praying that God may assist and promote the very laudable Endeavours of the Society to the Benefit of many thousand Souls, and the Joy of all those that wish for the Increase of Christ's Kingdom.

Mr. *Geister*, in a short Letter from *Cudulore* of the 23d of *January*, 1738-9. earnestly renews his Request to the Society, "That they would be pleas'd to send over to him a Fellow-Labourer; finding by daily Experience the Disadvantage he is under of being left alone." "That some time ago he had an Opportunity to peruse part of a Book intitled the *Religious Philosopher*, translated from the *Dutch*, containing many select Arguments to prove the Existence and Attributes of God from the Works of Creation, which he wishes may be sent to him, as a Thing useful to a Missionary among the Heathen."

The *Danish* Missionaries at *Tranquebar*, besides several short Letters referring to their large Letter of 31st of *December*, 1738. acknowledge with great Thankfulness the Society's Liberality in furnishing them with Materials for Printing and Binding of Books; and write word, "That it has pleas'd God to take to himself their dear Collegue, Mr. *Christian Frederick Pressier*, after twelve Years Labour in a faithful Discharge of

of his Function; whose Death has been happily repaired by the safe Arrival of the three new Missionaries, Messieurs *Obuch*, *Koblhoff*, and *Wiedebroeck*."

They farther inform the Society, "That the Church there was augmented last Year with 609 Persons; *viz.* At *Tranquebar*, — 135
In the Country adjacent, — 474
609
an Increase that they never had before in any one Year." "That the *Portugueſe* Congregation consists at present of 285 Persons, including 36 Adult Persons and Children baptized last Year."

"That to the *Malabarick* Congregation at *Tranquebar*, there are added 94; 29 Children, and 65 Adult Heathen; who together with the former Members make up 1003 Souls."

"That in the Country their Increase has been by 474 Persons, *viz.* 84 baptized Children,
358 Pagans, and
32 Papists coming over to our Church.
474
So that the whole Congregation amounts now to 1892 Persons; and there have been christen'd from the Beginning of the Mission 4610 Souls."

"That their Fellow-Labourers of the *Malabarians* are at present three senior and three junior Catechists, with two Deaconesses, who have their respective Employments at *Tranquebar*." "That in the Kingdom of *Tanjour*, Pastor *Aaron*, with the Catechist *Rajanaken*, and eight junior Catechists, take care of the Church formed under them, and weekly transmit an Account of their Proceedings, and receive Orders accordingly." "That considering the ill State of Pastor *Aaron*'s Health, he has much ado to go thro' his Duty at *Maiaburam*; so that they are necessitated to appoint more Catechists for feeding his Flock with the Doctrine of the Gospel, and must look

out

out for a Perſon fit to be inveſted with the Function of a *Miniſter* in the Pariſhes at ſuch a Diſtance."

"THAT the Schools are a more eſpecial Part of their Care; and beſides thoſe Children that frequent them from Abroad, they have now

64 Boys, and 42 Girls, } In the *Malabarian* Schools,
and 19 Boys, and 15 Girls, } In the *Portugueſe* Schools.

Making in all 140; who are Lodged, Dieted and Cloathed, by the Goodneſs of their Benefactors, and Taught by eight Maſters and two Miſtreſſes. And becauſe their Lodgings are too ſtrait, they have begun to erect another ſpacious Building, which they hope to finiſh next Year."

"THAT in the Printing Preſs the Hiſtorical Books of the Old Teſtament in the *Portugueſe* Language are entirely finiſh'd, three Copies whereof they have ſent over for the Society's Acceptance." "That the Founder of Printing Letters, an *European*, died the 6th of *September*, 1738. after having ſerv'd the Miſſion many Years in that quality."

THEY add, "that the Political Affairs of the Kingdom of *Tanjour* have had ſome Influence on thoſe of Religion; which they hope by inſenſible Steps may providentially make way for the deſtroying the Heathen Idolatry, and eſtabliſhing Chriſtianity." "That they continue to cultivate their Correſpondence with the *Dutch* Settlements, who confer many Favours on the Miſſion." "That Baron *Van Imhoff*, Governor of *Geylon*, has ſet up a Printing Preſs at *Columbo*, where the New Teſtament is tranſlated into the *Singalean* Language, and is now in the Preſs." "That the Author of this praiſe-worthy Undertaking has publiſhed two ſmall Books in that Language, Copies of which they have preſented to the Society; one containing the Lord's Prayer, the Creed and Ten Command-

Commandments: The other an Abridgment of the Proteſtant Confeſſion and Creed, deſign'd for ſuch as are about to learn Chriſtianity and go to the Communion. 3. That they have ſent to the Governor a large quantity of the Books of *Moſes*, and other Hiſtorical Books of the Old Teſtament, printed there in the *Portugueſe* Language; and alſo to *Batavia* 150 Copies of the ſame Books, for the Uſe of the *Portugueſe* Congregation there, which is very numerous."

"THAT they labour, wiſh, and pray for nothing more, than that every Tongue may confeſs that JESUS CHRIST is LORD, to the Glory of GOD the Father; and that all the Undertakings of the Society to that End may be attended with Succeſs."

TO all theſe Letters particular Anſwers have been ſent in the Name of the Society, by the *Colcheſter*, Captain *Mickelfield*, and the *Cæſar*, Captain *Cumings*; in the former of whom embark'd in *March*, 1739-40, Mr. *John Zachariah Keirnander*, to ſucceed Mr. *Sartorius* in the Miſſion at *Cudalore*: Being recommended to the Society by the learned Mr. Profeſſor *Frank* at *Hall* in *Saxony*, where he had been for ſome Years *Preceptor*, and afterwards *Inſpector* of the *Orphan-Houſe*.

Cuddalore

Mr. *John Philip Fabritius*, and } Miſſionaries from
Mr. *Daniel Zeglin*, - - - } the College in *Denmark* for *Tranquebar*.

THE Society have alſo ſent the Salaries to their Miſſionaries at *Madras* and *Cudulore*, together with the Books, the Printing and Writing Paper, and all other Things that were deſired by them or their Brethren at *Tranquebar*, over and above their uſual Preſents. — Theſe Goods, including the Article of Foreign Silver, for the Service of the whole Proteſtant Miſſion in the *Eaſt-Indies*, were pack'd up in 13 Cheſts or Parcels, and ſhipp'd on Board the *Colcheſter*, Captain *Mickelfield*: and being valued at 1500

Pounds Sterling, that Sum has been Insured by Order of the Society.

AND as the Court of Directors of the *East-Indis* Company have been so kind as to allow, not only all that has been sent as above to go, as usual, Freight-free; but likewise to give Leave, that the aforesaid Missionaries should have their Passage, together with their Baggage, clear of all Demands from, or Payments to the Company: The Society do hereby desire them to accept of this publick Testimony of their Gratitude for this, and all their former Favours to the Mission.

N°. IV.

A Tranſlation of a Letter out of High Dutch, from the Saltzburgers *at* Ebenezer *to their Benefactors in* Europe.

'WE, whoſe Names are underwritten, the *Saltzburgers* and all the Members of the Communion of *Ebenezer* in *Georgia* in *America*, preſent our moſt humble and moſt dutiful Reſpects, and good Wiſhes to all our kind Benefactors and Benefactreſſes in *England* and *Germany*, of all Ranks and Conditions whatſoever.

'To the Praiſe of Almighty GOD we often call to remembrance all the ſpiritual and temporal Kindneſſes and Favours which we have received from many Thouſands of true Proteſtant Chriſtians, ſince our going out from *Saltzburg* our native Place, and ſojourning in Proteſtant Countries; and therefore we think it our bounden Duty, as long as we live, humbly to implore our gracious LORD, in the Name of JESUS CHRIST, through the Aſſiſtance of the HOLY GHOST, who has inclined their Hearts to Charity and good Will towards us, that He would be pleaſed according to his great Mercy to reward all their Works of Love with abundant Bleſſings in the Life that now is, and in that which is to come.

'THE wonderful and all-wiſe Providence having open'd a Way for us to go to *Georgia*, a new Colony, begun in good meaſure for the Refuge and Support of perſecuted and diſtreſſed Proteſtants; and we, after a previous due Conſideration of the Will of GOD, having gone thither with a full Inclination and Chearfulneſs of Mind: The Love and Be-

'nevolence of our ever honoured Benefactors towards
'us deſpiſed People has not been altered in the leaſt,
'but we have had the comfortable Experience of it
'in many Inſtances, as well at our Departure from
'*Europe* as alſo ever ſince at *Ebenezer*; the Place,
'where, by GOD's Aſſiſtance and Bleſſing, we have
'taken up our Abode. Before we left *Germany* we
'were provided with neceſſary Proteſtant Books, and
'ſuch as we ſtill wanted have been ſent after us in
'ſuch plenty, that we cannot ſufficiently praiſe the
'LORD for theſe Bleſſings. Upon our Arrival in
'this Country, wherein we were quite Strangers, we
'found the want of Linnen and other Neceſſaries
'for the cloathing of our Bodies; but GOD Almigh-
'ty has beyond our Expectation ſo graciouſly order'd
'it, that from Year to Year, by the kind Contribu-
'tions of ſeveral Benefactors, a good Stock thereof
'has been ſent to us, which has filled our Hearts
'with Praiſe and Thankſgiving: And tho' an uncul-
'tivated Country, in a new Climate, together with a
'Way of Living quite different from what we were
'accuſtomed to before, could not but occaſion various
'Diſeaſes and Diſtempers, as did likewiſe the Want
'of Shoes and other Neceſſaries among our Poor; yet
'the merciful GOD has inclined the Hearts of our
'worthy Benefactors, to make Remittances from time
'to time for theſe Purpoſes into the Hands of our
'Miniſters, and more particularly we have been ſuffi-
'ciently provided with excellent Medicines, which
'have often had their deſired Effect. Beſides the
'liberal Charities in Money given to the Third
'Tranſport, as alſo to ſome of the Second, who came
'from *Lindau* to *Ebenezer*, and ſince that, to the ſeven
'new Coloniſts, the All-ſufficient GOD has likewiſe
'continually bleſſed us with ſuch Supplies, that we
'have been able both to erect and ſupport an *Orphan-*
'*Houſe* or Hoſpital among us, which has been very
'much to the ſpiritual and temporal Advantage of

the whole Congregation; and will continue to be ſo, if, as we wiſh and pray, the Fountain of God's Mercy ſhall ſtill flow upon us. We cannot alſo but eſteem it to be a very acceptable Benefit, and worthy of our moſt ſincere Thanks, that ſo many good and pious Perſons in *Europe* go on to promote our Welfare with their earneſt Prayers, Interceſſions, good Wiſhes, Counſels and Chriſtian Exhortations; but above all we acknowledge, with the deepeſt Senſe of Gratitude, that the LORD, according to his loving Kindneſs, has largely provided us with his holy Word and Sacraments, together with all things neceſſary for this Life, particularly with a plentiful Harveſt laſt Year; as alſo that He has diſpoſed the Honourable the TRUSTEES *of Georgia*, and the SOCIETY *for Promoting Chriſtian Knowledge*, together with other Benefactors in *England*, to favour and aſſiſt us in a ſingular and extraordinary Manner; for which the Name of the Giver of every good and perfect Gift be for ever praiſed by us and all our Poſterity.

IN order, therefore, to ſhew our moſt worthy Benefactors the real Senſe we have of the charitable Gifts and Kindneſſes we have receiv'd from them, we think ourſelves bound both in Duty and Gratitude to write this Letter in order to be publiſhed, wiſhing from the bottom of our Hearts, that the GOD of eternal Truth, the Almighty CREATOR of Heaven and Earth, (who is pleaſed with Sacrifices of Mercy) may abundantly reward all their Charities beſtowed upon us, and ſo bleſs this their Seed that they may reap a plentiful Harveſt of eternal Joy and Happineſs in the Life to come, for our LORD and Saviour will not forget his gracious Promiſe: *Matt.* xxv. 34. 36. *Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World: for I was an hungry, and ye gave me*

Meat;

Meat; I was thirsty, and ye gave me drink; I was a Stranger, and ye took me in; naked, and ye cloathed me, &c. but will fulfil it to the eternal Satisfaction and Comfort of all such as are not weary in well doing: As long as we live we shall not cease, by the Assistance of the Holy Spirit, humbly to implore, in our publick and private Prayers, our heavenly Father, that he would encompass them with his Favour as with a Shield; and make good to them and their Children all his precious Promises, more especially that in *Psalm* xli. 1. 3. *Blessed is he that considereth the Poor, the Lord will deliver him in the time of Trouble: the Lord will preserve him and keep him alive, and he shall be blessed upon the Earth; and thou will not deliver him unto the Will of his Enemies. The Lord will strengthen him upon the Bed of Languishing; thou wilt make all his Bed in his Sickness.* And as we do further humbly conceive, that it will not be unacceptable to such our Friends and Benefactors to be acquainted with our present Circumstances in this new Part of the World; we beg leave to inform them, to the Praise of the living God, who has done all Things well, that we at *Ebenezer* live in the happy and comfortable Enjoyment of a pure, and plentiful Instruction in the holy Gospel; of many temporal Blessings; of all Christian Liberty; of external Tranquility, and good Success in our Undertakings, and also in brotherly Love and Charity to one another: the Sense of which Mercies, even whilst it convinces us of our great Unworthiness, does at the same time make us wish, out of Love to our Brethren and Countrymen in *Germany*, that they also might be Partakers with us of these Blessings. Our new erected Town, *Ebenezer*, is situated so very conveniently on the River *Savannah*, as to be far enough removed from the noise of the World and worldly minded Men. The Land granted for our Plantations is very good,

and

and has even this Year given us a full Proof of its Fertility, and what it is able, by the Bleſſing of GOD, to produce. Our Cattle increaſes; the keeping of Herdſmen to look after them is made eaſy to us, by their being for the moſt part maintained by Charity Money ſent over from *Europe* to our Miniſters. As to the bleſſed Effects of the Miniſtry of our loving Teachers, and what the moſt gracious GOD is pleaſed to do by them for our Souls, Eternity will make appear. The Eyes of many amongſt us have been opened in this Wilderneſs, ſo that *Ebenezer* has been to ſeveral the Place of their ſpiritual Birth. Our Place of Divine Worſhip has been hitherto in a Hut, which in Winter and rainy Seaſons is very inconvenient; nor have we any Place for the Education of our Children; but we truſt GOD will alſo therein hear our Prayers, and by the charitable Contributions of well diſpoſed Chriſtians, enable us to build a *Church* and *School-Houſe*. We have already ſignified theſe our Wants to ſome of our Friends in *Europe*; and may GOD Almighty ſo ſtir up the Hearts of ſome who abound in the Bleſſings of this Life, that they may give out of their Abundance, what will be ſufficient towards raiſing ſo neceſſary and uſeful Edifices.

WE conclude this our Letter with commending you, our ever renowned Benefactors, to the everlaſting Love of GOD the Father, to the tender Grace of our Lord JESUS CHRIST, and to the comfortable Fellowſhip of the HOLY GHOST, now and for evermore; and at the ſame time aſſuring you of our conſtant and earneſt Prayers for your true Happineſs and Welfare, we remain, with the profoundeſt Reſpects,

Your moſt humble, (and for ſo many ſpiritual and temporal Benefits, in Love and Gratitude)

Moſt obliged Servants,

Ebenezer in *Georgia*, 26th. Octob. 1739. The INHABITANTS of EBENEZER.

A Translation of a Letter out of High Dutch, from the Ministers of the Saltzburgers *at* Ebenezer.

Dear and Honoured Benefactors and Friends in Christ *our* Lord,

WE think it our Duty to accompany this Letter of our Congregation with a few Lines, as being, by your Will and Pleasure, intitled to a Share in the many Favours you have bestowed upon them; and, consequently, being obliged to unite with them in Praises and Thanksgivings to God for his Mercies, as well as in humble Intercessions for your Welfare and Happiness.

We can assuredly testify of our *Saltzburgers*, that they have received all the Benefactions sent and distributed to them, with the greatest Humility and Thankfulness, express'd in the most obliging and respectful Terms; and have made use of them agreeably to the Intent of the Givers, to the Glory of God, and the Relief of their own Necessities. As often as they join with us in Prayer (as we do not only every Day at Evening Prayer, but several times a Week besides, either in our own Houses or theirs when we go to visit them) the Benefactions received are always mentioned with Praise to God, and Wishes for his Blessing on all their Benefactors. They beg of God Almighty to give them Grace to apply all such Benefactions to the Ends they are sent for, and that they may be led by this his Goodness towards them to Repentance and Holiness of Life. Altho' it is too common for many to spend what is bestowed on them even in Charity in an irregular and sinful Manner, yet we cannot say this of any one of our *Saltzburgers*; nay we should ourselves even on any Suspicion of this kind, have rather kept back the Benefactions designed for such Persons till their Amendment should appear, than

to

'to allow a wrong Uſe of them; in doing which we 'hope that we act nothing contrary to the Will and 'Intention of our Benefactors. We can therefore aſ-'ſure all our Patrons and Friends upon our beſt Know-'ledge and Conſcience, and we hope to their great 'Satisfaction, that they have not ſown the Seed of 'their Charities upon a barren, but in a fertile Ground 'at *Ebenezer*, where it will bloſſom and bring forth 'Fruits unto everlaſting Life: And ſince according 'to the Teſtimony of the Holy Spirit, this is the Por-'tion of the Righteous, that it ſhall be well with 'them, and that they ſhall eat the Fruit of their Do-'ings; we never ſhall ceaſe to make our hearty Sup-'plications before our moſt faithful and merciful Fa-'ther in Heaven, that He may fulfil on them this 'and all his other precious Promiſes; that in return 'for what they have given ſo liberally to the poor '*Saltzburgers*, or rather lent unto the LORD, they 'may receive a thouſand fold, through the Merit and 'Mediation of JESUS CHRIST.

'PART of the Charities in Money and other Gifts 'has been, according to the Pleaſure of the Bene-'factors, a great help to both of us Miniſters, in the 'firſt ſettling our Families; for which we humbly 'praiſe the LORD, and return them our moſt grate-'ful Acknowledgments. The LORD grant unto 'them, that they may find Mercy of the LORD in 'that Day; and as they have refreſhed us ſo often, 'they may together with their worthy Families be re-'freſhed in the Preſence of the LORD for ever, 'yea that Goodneſs and Mercy may follow them all 'the Days of their Life. *Theſe, deareſt Benefactors, 'are the hearty Wiſhes and daily Prayers of*

Your very obliged humble Servants,

JOHN MARTIN BOLTZIUS, Miniſter of the *Saltzburgers* at *Ebenezer*.

Ebenezer in *Georgia*, 26th Octob. 1739.

ISRAEL CHRISTIAN GRONAU, Catechiſt and Aſſiſtant to the Congregation of *Saltzburgers* at *Ebenezer*.

N°. V.

An ABSTRACT of the Proceedings of the SOCIETY *for Promoting Chriſtian Knowledge*, for the Year 1739.

THE *Subſcribing* and *Correſponding* Members of the Society, in *Great Britain* and *Foreign* Parts, are upwards of 470; to which were added in the Year 1739, *Nine* Subſcribing and *Twelve* Correſponding Members.

BOOKS *and* PAPERS *preſented to the* SOCIETY.

6 *Account of the Hoſpital at* Wincheſter, preſented by the Rev. Dr. *Alured Clarke*.

400 *Lewis*'s Expoſition of the Church Catechiſm, preſented by the Author.

6 Account of Money receiv'd and expended by Mr. *Whitefield* for the Poor of *Georgia*; preſented by the Author.

1 Liſt of the Charity-Schools maintain'd by the Society in *Scotland*.
1 State of the Society at *Edinburg for propagating Chriſtian Knowledge*.
1 State of the Orphan School, Work-houſe and Hoſpital at *Edinburg*.
1 Account of the Town Hoſpital in *Glaſgow*, 1737.
} Preſented by the Reverend Mr. *Millar* of *Paiſley*.

200 Copies of the Reverend Mr. *Smith*'s Sermon at *Bow*-Church, the 5th of *March*, 1738. before the Society *for Reformation of Manners*; preſented by the ſaid Society.

616 Carried over.

616 Brought over.

6 Rev. Mr. *Barnes*'s Sermon at St. *Bride*'s Church, 11th of *June* laſt, preſented by the Author.

24 Dr. *Berriman*'s Sermon at the Anniverſary Meeting of the Truſtees for *Georgia*, and

3 Copies of the General Accompt of all Monies and Effects receiv'd and expended by the Truſtees; a Preſent from the ſaid Truſtees.

25 Accounts of the Proceedings of the Governors of St. *George*'s Hoſpital, from the Foundation in 1733, to *January*, 1738.

12 Sheets, intitled, *A Family Index to the Bible*; preſented to the Author, Mr. *John Jones*, at *Ripton Abbots*, *Huntingdonſhire*.

24 Dr. *Berriman*'s Sermon before the Religious Societies; preſented by the Author.

200 Biſhop of *Rocheſter*'s Sermon before the *Correſponding Society* for erecting Proteſtant Working Schools in *Ireland*, *March* 17. 1738-9. Preſented by the ſaid Society.

50 Biſhop of *Briſtol*'s Sermon before the Society *for the Propagation of the Goſpel*; preſented by the ſaid Society.

1 *Brief Account of Prayer and the Sacrament of the Lord's Supper*, &c. by Dr. *Stebbing*; preſented by the Author.

961

BOOKS *Printed by Order of the* SOCIETY.

2000 *Accounts of the Society*, with a *Catalogue of Books* diſpers'd by them; in a Folio Sheet.
1000 Biſhop of *St. David's* Sermon at *Chriſt-Church*, *London*, on the Day of the Anniverſary Meeting of the Children educated in the Charity Schools in and about *London*, 3d of *May*, 1739.
1000 *Accounts of the Society*, in 4to.

4000

PACKETS *ſent to* Subſcribing *and* Correſponding *Members*.

33 Extraordinary Packets, from Half a Crown to 6*l.* in Value.
244 General Packets, conſiſting of Books and ſmall Tracts ſent into the Society's Store.
144 Packets at the Deſire of ſeveral Members, conſiſting of

1086	Bibles.
472	New Teſtaments.
1366	Common Prayer Books.
3739	Bound Books.
15570	Small Tracts.
22233	In all.

421

Casual BENEFACTIONS *to the General Designs of the* SOCIETY, *from the* 17th *of* March, 1738-9. *to the* 12th *of* April, 1740. *when the Society's Accounts were last Audited, were as follow.*

	l.	*s.*	*d.*
THE Rev. Dr. *George Rye*, Regius Professor of Divinity at *Oxford*, at Admission	1	1	0
John Blackburne, Esq; of *Orford* in *Lancashire*	5	0	0
The Rev. Mr. *Newte*, of *Tiverton* in *Devonshire*	5	0	0
Sir *Francis Boynton*, Bart. deceas'd, late of *Burton Agnes* in *Yorkshire*	1	1	0
Mr. Alderman *Davies*, of *Beverley*, *Yorkshire*	1	1	0
Rev. Mr. *Mease*, of ditto	0	10	6
A Person unknown, in a Bank Note by the Penny Post, under Cover to Mr. *Newman*	20	0	0
The Rev. Mr. *Williams*, Vicar of *Merthyr Cynog* and Prebend of *Brecon*; by the Ld. Bp. of *St. Davids*	2	2	0
The Rev. Mr. *Walter Chapman* of *Bath*, at Admission	1	1	0
The Rev. Mr. *Wesley Hall*, at Admission	2	2	0
The Rev. Mr. *Peters*, of St. *Mabyn* in *Cornwall*	1	1	0
The Rev. Mr. *Francis Wells*, Vicar of *Prestbury* in *Glocestershire*	1	1	0
Conway Whiteborne Esq; of the *Temple*, at Admission	1	1	0
The Rev. Mr. *Adams* of *Wintringham*, *Lincolnshire*	0	10	6
John Downes, Esq; of *Coleby* in *Lincolnshire*, by Mr. *Adams* of *Wintringham*	4	4	0
The Rev. Mr. *Cook*, Vicar of *Thorncomb* in *Devonshire*	5	0	0
William Dunster, Esq; of *Layton Stone* in *Essex*, by the Hands of Mr. Archdeacon *Denne*	10	10	0
The Rev. Mr. *Leedes*, Rector of *Little Saxham* in *Suffolk*	1	1	0
The Rev. Mr. *Wilcocks*, Rector of *Collumpton* in *Devonsh.*	1	1	0
The Rev. Mr. *Cookson*, Vicar of *Leeds* in *Yorkshire*	1	1	0
The Rev. Mr. *Murgatroyd*, of ditto	1	1	0
A Gentlewoman desiring to be unknown, by Mr. *Calverley Bewicke*, Merchant	50	0	0
Carried forward	116	10	0

	l.	s.	d.
Brought forward —	116	10	0
Chriſtopher Dawſon, Eſq; at Admiſſion —	1	1	0
The Rev. Mr. *John Swinton*, of *Knutsford* in *Cheſhire*	1	1	0
The Rev. Mr. *John Salwey*, of *Worceſter* —	2	0	0
The Rev. Dr. *Morton*, Fellow of *C. C.* College, *Oxon*	1	1	0
The Rev. Mr. *Stanley*, Rector of *Leverpoole* —	1	1	0
Mr. *Bryan Blundell*, Merchant at ditto —	1	1	0
The Rev. Mr. *Waterhouſe*, Rector of *Langley* in *Kent*, by the Hands of Mr. Archdeacon *Denne* —	2	12	6
Mrs. *Courthope*, of *Stodmarſh* in *Kent*, by the Hands of Mr. Archdeacon *Denne* —	1	11	6
Mr. *Joſ. Karſoot*, Schoolmaſter at *Biceſter*, *Oxfordſhire*	2	2	0
The Rev. Dr. *Ayerſt*, Prebendary of *Canterbury* —	2	2	0
The Rev. Dr. *Burnet*, Rector of *Weſtkington*, *Wilts.*	1	1	0
John Philipps, Eſq; of *Kilgetty* in *Pembrokeſhire* —	2	12	6
A Legacy from the Rev. Mr. *William Purbeck*, late Rector of *Colmer*, *Hants.* by his Brother Mr. *Richard Purbeck*, his Executor —	5	0	0
A Gentlewoman in *Devonſhire* deſiring to be unknown, by the Rev. Dr. *Berriman* —	10	0	0
The Rev. Mr. *George Fenwick* of *Hallaton* in *Leiceſterſhire*, from ſundry Benefactors, *viz.*			
Three Ladies deſiring to be unknown —	1	11	6
Mrs. *Heſter Palmer* —	1	1	0
Two Ladies deſiring to be unknown —	2	2	0
Lady *Palmer* of *Stamford* —	1	1	0
Two Gentlemen deſiring to be unknown	2	2	0
Mrs. *Parker* —	1	1	0
Several Ladies deſiring to be unknown —	2	2	0
Lady *Palmer* of *Carlton* —	1	1	0
Mrs. *Fenwick* —	1	1	0
Two Perſons deſiring to be unknown —	8	0	0
Mrs. *Bewicke* of *Hallaton* —	3	0	0
The Rev. Mr. *Geo. Fenwick* himſelf —	2	2	0
	26	4	6
A Perſon deſiring to be unknown, by the Rev. Mr. *Hall*, of *Briſtol* —	3	3	0
Carried forward —	180	4	0

	l.	s.	d.
Brought forward —	180	4	0
The Rev. Mr. *Parry*, Rector of *Shipſton upon Stower*, *Worceſterſhire* — — —	1	1	0
The Right Rev. the Lord Biſhop of *Exeter* —	5	5	0
The Rev. Mr. *Francis Southern*, Vicar of *Cardington* in *Shropſhire* — —	2	2	0
The Rev. Mr. *Samuel Kirſhaw*, Miniſter of *Conings-by*, *Lincolnſhire* — — —	2	2	0
Paul Orchard, Eſq; at *Stoke Abbey* near *Biddiford*, *Devon*.	5	5	0
The Rev. Mr. *Collins*, Vicar of *St. Erths* in *Cornwall*	1	4	7½
Samuel Clarke, Eſq; by Mr. *Haiſtwell* —	5	5	0
Total —	202	8	7½

BENEFACTIONS *to the Proteſtant Miſſion in* EAST-INDIA.

THE Rev. Mr. *Francis Huyſh* from a Perſon in *Devonſhire*, deſiring to be unknown; by the Hands of Mr. *Tillard* — —	10	7	0
The Rev. Mr. *William Langton*, of *Langton* in *Lincolnſhire*, by the Hands of Dr. *Thomas* —	5	5	0
A Perſon in *Wales* deſiring to be unknown, by the Hands of the Lord Bp. of *St. Davids* —	2	2	0
A Gentlewoman at *Southampton* deſiring to be unknown, by the Hands of Mr. *Newman* —	1	1	0
John Philipps of *Kilgetty*, Eſq; by Hands of *H. Newman*	2	12	6
Total —	21	7	6

FINIS.

An ACCOUNT *of the Rates of Cloathing the Poor, belonging to* CHARITY-SCHOOLS *and* WORK-HOUSES.

The Charge of Cloathing a BOY, *with Yorkſhire Cloth or blue Kerſey.*

	l.	*s.*	*d.*
A Boy's Suit	00	11	00
1 Shirt of Douläs Cloth 1 *s.* 8 *d.* or Ruſſia	00	01	06
1 Pair of Stockings	00	00	09
1 Pair of Waſh-Leather Gloves	00	00	07
1 Knit Cap, with Tuft and String, of any Colour	00	00	09
1 Band	00	00	02
1 Pair of Buckles	00	00	01
1 Pair of Shoes	00	02	02
The Total	00	17	00

The Charge of Cloathing a GIRL.

A Gown and Petticoat, 8 *s.* or	00	07	06
A Coif and Band of fine Gheuting	00	01	00
A Shift of Douläs Cloth 1 *s.* 8 *d.* or Ruſſia	00	01	06
A White, Blue, or Checquer'd Apron	00	01	00
A pair of Leather Bodice and Stomacher	00	02	06
1 Pair of Woollen Stockings	00	00	09
1 Pair of Shoes	00	02	00
1 Pair of Buckles	00	00	01
1 Pair of Waſh Leather Gloves	00	00	07
The Total	00	16	11

He likewiſe furniſhes Men and Women of Work-houſes at theſe Rates, or as cheap as any one whatever.

The Men at	01	05	01
And Women at	01	02	11

As by the Particulars, which any Truſtees for Schools, or Pariſh Officers may ſee. Or, Cloth and Serge, ſold unmade up, at the loweſt Prices.

N. B. The different Stature of Children is allowed for in this Eſtimate, and any Number may be cloathed at the above Rates, by *Hen. Wayte*, at the Old Warehouſe next the *Croſs Keys* Inn *Woodſtreet*, near *Cheapſide*, *London*.